

A true and perfect NARRATIVE

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What was acted, spoken by Mr. Prynne, other formerly and freshly secluded Members, the Army-Officers, and some now sitting in the Lobby-House, elsewhere, the 7th. and 9th. of May last. The grounds inducing Mr. P. to go into the House: The Evidence, Reasons, by which he intended to demonstrate to them: That their New-Crown-Wreath, (or Good Old Cause) was originally projected by the Jesuites, and other forein Popish Enemies, erected by the Army-Officers, and those now convened, as their seduced Instruments, to destroy our Protestant Religion, Church, King, Kingdoms, Parliaments, Laws, Liberties, with the visible effects thereof since its erection: That the Old Parliament was absolutely dissolved by the Kings beheading, notwithstanding 17 Car. c. 7. That the Commons sitting since 1648. and now, neither are, nor can be the House of Commons, much less the Parliamente within that Act. That our hereditary Monarchy, is the divinest, best, happiest, durablest of all other Government; and its speedy restoration, the only means to prevent impendent ruine, and restore our pristine Peace, Safety, Honour, Virtue, Prosperity, both in Church and State: With some seasonable Applications to the Army, the sitting, secluded Members, Lords, and all Well-wishers to the Publick.

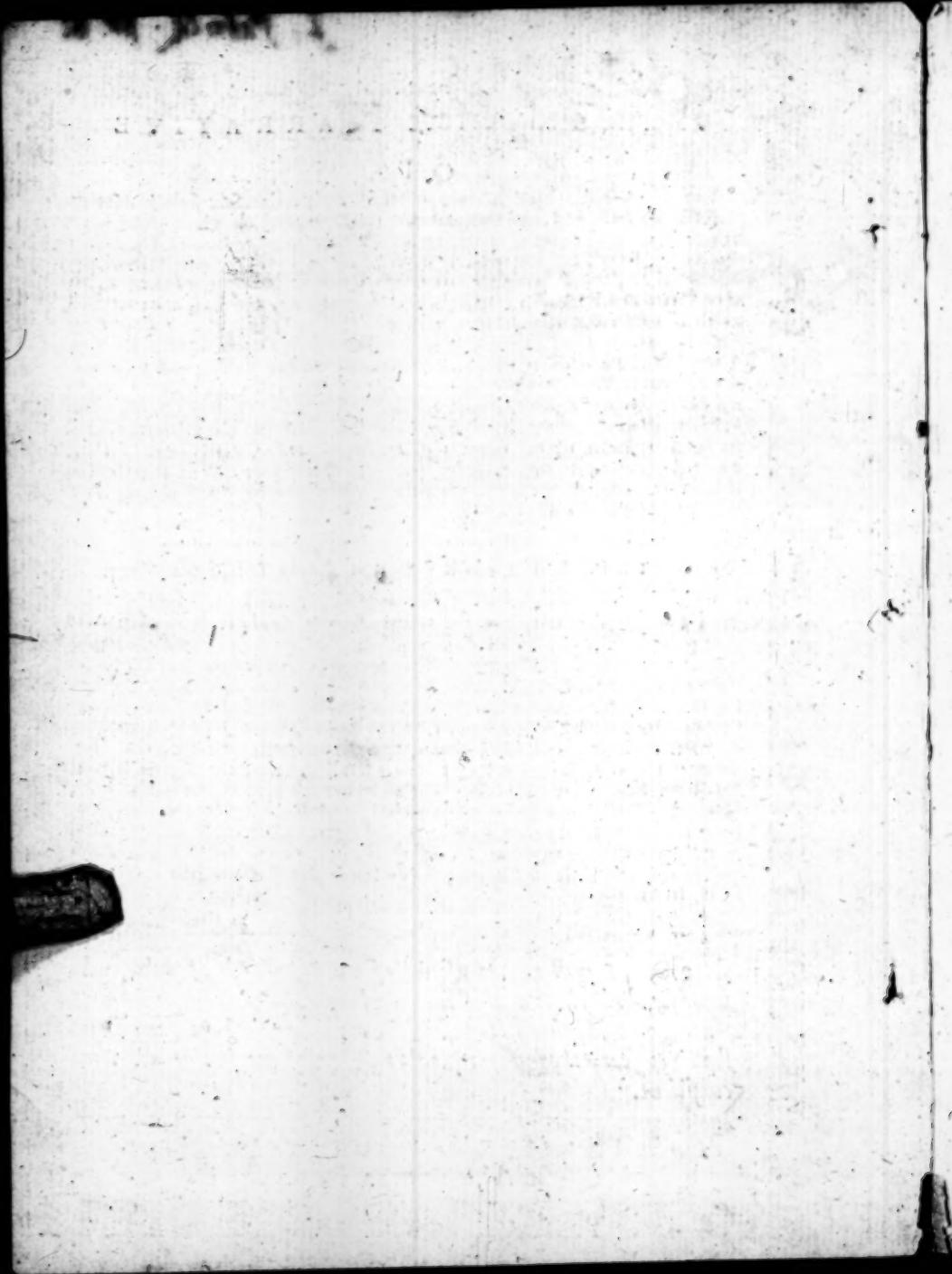
By W^{ILLIAM} P^{RYNN}E Esq^r a Bencher of Lincolns Inne.

Printed and published to rectifie the various Reports, Censures, of this Action; to give publick satisfaction to all Members of the Old Parliament, the Whole English Nation, especially those Vianders and free Burgeses of the Borough of Newport in Cornwall, (who without Mr. P. his Privy or liking, unanimously elected him for their Burgesse, Anno 1648. though soon after forcibly secloued, securid, and now twice re-secluded in like manner by the Army-Officers.) Of his sincere endeavours to the uttermost of his power, to preserve O^{UR} RELIGION, fundamental LAWS, LIBERTIES, GOVERNMENT, the Essencial Rights, Privileges, Freedom of Parliament, and all we yet enjoy, according to his Oaths, Covenant, Trust, as a Parliament-Member, against the utter Subverters of them, by a NEW REPUBLICK, meir armed force, arbitrary will, and tyrannical power, through the apparent Plots, Seductions of our foretold forein Popish Adversaries and their Instruments; here clearly detected in their native Colours, fruits.

Psal. 27. 6. I will not be afraid of ten Thousands of men, who have set themselves against me round about.

Psal. 27. 3. Though an Host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

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in Little Britaine, 1659.



A true and full *Narrative of what was done and spoken by and between Mr. Prynne, other secluded Members, & Army Officers, &c.*

On the 7th. day of this instant *May* Mr. Prynne walking to *Westminster Hall*, (where he had not been six daies before,) meeting with some old secured and secluded *Members of Parliament*, summoned by King *Charles* his *Writ and Authority*, for these only ends (expressed in all *writs of Summons* to the *Lords*, and of *Elections* issued to *Sheriffs of Counties* for electing *Knights, Citizens, and Burgesses of Parliament*, and in the *Indentures* themselves by which they were returned *Members*;) *To confer and treat of certain great and arduous affairs, concerning the defence of the King, Kingdom, and Church of England, and to do and consent to those things which shall happen to be therein ordained by Common counsel, (of the King, Lords, and Commons,) touching the aforesaid busineses*: which Parliament began at *Westminster* the third day of *November, 1640*. They shewed him a *Declaration* of the *Officers and Counsel of the Army*, made in such hast and confusion, that they mistook the Month wherein they made it, dating it *April 6.* instead of *May 6.* published by them that morning, (which Declaration the day before, was presented to the *Speaker of the said Parliament*, at the *Rolls*, by divers *Officers of the Army*, in the name of *Col: Fleetwood*, and the *Council of Officers of the Army*, in presence of many *Members of the said Parliament*) containing their earnest desire, That those *Members* who continued to sit since the year *1648*. until the 20th. of *April, 1653.* would return to the exercise and discharge of their trust, (expressed in the foresaid *Writs* and *Indentures* alone by those who impowred, elected, & entrusted them as their *Representativs*, without any other forged new trust whatsoever, inconsistent with or repugnant to it) Promising their readiness in their places as became them, to yield their utmost *Assistance*

to them to sit in safety, for improving the present opportunity for settling and securing the peace and freedom of this Commonwealth; praying for the presence and blessing of God upon their endeavours; who after they had sat many years in performance of the trust reposed in them by the people, and being in the prosecution of that Duty assembled in Parliament at Westminster, upon the 20th. day of April 1653. were then interrupted and forced out of the House from that time untill this very day: Of which force they seemed in this Declaration unfeindly to repent, by an actual restitution of the Members formerly forced thence, much more then of that * greater and more apparent force of whole Regiments of Horse and Foot drawn up to the house it self in a violent maner, Dec. 6. 1648. where Speech in Parliament; and they seised, secured Mr. Pr. with above forty, and secluded, the 2d part of forced away above 200 Members more of the Commons House, the History of only for the faithfull discharge of their Trusts and Duties therein, according to their Oaths, Protestations, Vows, Covenants, Consciences, wherin most think they first turned out of the way, by wandring into other wayes from righteous & equal paths; which Members though they do not particularly invite to sit again, yet they having proved no breach of trust against them, do not in the least measure intimate, that they would forcibly seclude them from sitting if that Parliament should be publickly voted still in being by vertue of the Statute of 17 Caroli 6.7. as they in their *Council of the Army* have actually resolv'd, by their invitation of the Members thereof to sit again, as Mr. P. & those Members who shewed it to him conceived upon their perusal thereof. Mr. P. being after informed, that the *old Speaker* and sundry Members of the long Parliament were then met in the painted Chamber to consult together in order to their meeting again in the House, was moved to go thither to them which he refused, because it was no place where the *House of Commons* ever used to meet or sit as an House, but only as a Committee upon conferences with the Lords: Soon after Mr. P. heard by some Members and others, that the *old Speaker* and about forty

* See the Epistle and Appendix to my Speech in Parliament; and they seised, secured Mr. Pr. with above forty, and secluded, the 2d part of forced away above 200 Members more of the Commons House, the History of Independency.

forty Members more, with the *Mace* carried before them, were gon from the *Lords* House into the Ho. of *Com.* & there sat as an *House* by vertue of the Stat. of 17 *Car. 2. 7.* and their old Elections by the Kings Writs; Vpon which there being then above 30 of the old secluded Members in *Decemb.* 1648. in the *Hall*; they did think fit and agree, that to av oid *Tumult*, about 12. or 14. of them, in the name of the rest, if freely admitted without any *seclusion*, or en gage-
 ment; should in a friendly manner, desire to know of them, *Upon what account they did now sit there thus sodainly and unexpectedl*y, without giving any convenient notice or summons to all the rest of the Members to sit with them? If only by vertue of the Act of 17 *Caroli ch. 7.* thus penned. Be it enacted and declared by the King our Sovereign Lord, with the Assent of the *Lords* & *Commons*, That this present Parl. now assembled shall not be dissolved, unless it be by Act of Parliament to be passed soz that purpose; Soz shall any time or times during the continuance thereof, be prorogued or adjourned, unless it be by Act of Parliament, to be like wise passed for that purpose. And that the House of Peers shall not at any time or times during this present Parliament, be adjourned; unless it be by themselves or their own Order. And in like manner, That the House of Com-
 mons shall not at any time or times during this present Parliment, be adjou ne /, unless it be by their own Order. And that all and every thing or things whatsever done or to be done, for the adjournment proroguing or dissolving of this present Parliment; shall be utterly void and of none effect: Then they intended to send for the rest of the Members walking in the *Hall* to come in unto them: and to move, that all surviving Members of this Parliament, might by joynt consent parti-
 cularly be sent to, and invited to meet and sit in the House at a convenient day, before any Vote or Order passed by the then sitting, thus sodainly conyened without any notice (which would be interpreted rather a surprize, and un-Par-
 liamentary practice, both by the absent Members and the whole Nation, than any obliging Parliamentary Vote or Order of the House) and more discontent than invite
 the

the absent unsummoned Members unto them; making the publike rent greater than before. And when they were there assembled, that in the first place they might freely & fully debate this Question, (wherein there were different Opinions between the Members themselves, and other learned Lawyers;) Whether this Parliament was not actually dissolved by the late Kings forcible death? which is clearly M. P. his opinion formerly published) Or, Whether it was not still in being, by virtue of this Act, notwithstanding the Kings death, or any other thing or things done already by the Army-Officers or others for the adjourning, proroguing or dissolving thereof? If it should upon such debate be Voted by the Majority of the House to be really and legally dissolved; they held it their duties and theirs now sitting, to acquiesce therein, and act no farther as a Parl. But if voted still in being, they all held it their duty, to sit and joyn their best Counsels and Endeavours to settle the Government, Peace, Safety of our distract. Church and Nations, now more shaken, unsettled, endangered in their apprehensions than ever, and would submit their private contrary Opinions in this (as in all other Votes) to the over-ruling Judgement of the whole House; as the only hopefull way to revive the ancient Constitution, Rights, Privileges of Parliament; and re-settle us upon lasting foundations of Peace and Prosperity.

Upon these Resolutions alone, & none other, which Mr. P. intended to propose to those then sitting, he went to the *Lib-ty* door of the *Commons House*, accompanied with Sir George Booth, Mr. Arthur Annesley, Sir John Evelyn, Mr. Th. Gwyn, Mr. Charles Rich, Mr. Mountague, Mr. Ri. Knightly, Mr. Hungerford, and one or two more; which being shut to keep out the people crowding on the stairs to get in, through whom they could hardly pass, M. P. knocked twice or thrice, but could get no admittance, till the doer being opened to let out M. Nye & som other Ministers, Mr. P. with Sir Geo. Booth and Mr. Annesly, being foremost, pressed into the *Lobby*; and then the door being shut & bolted again, Mr. P. unbolted & held

held it open till the rest came in ; where they finding Mr. John and Mr. James Herbert standing in the Lobby, acquainted them with their intentions to go then into the House, who resolved to go in with them. Coming all up towards the House door, which was shut and kept Guarded (as it presently appeared) by som Officers of the army ; Mr. P. required them, to open the door to let them in, being all Members of the old Parliament ; who thereupon demanded ; Whether they had continued sitting in it since 1648. to 1653 ? M. P. & the rest all answered, That being Members of the old Parliament, they would give no account to the or any others of their sitting, but only to the House it self wherof they were Members, being contrary to the Privilege of Parliament, which they & others were obliged inviolably to maintain : Upon which demanding their names, they said, that if they would send in a Note of their names to the House, and they ordered them to come in, they should be admitted. Whereto Mr. P. replied, We yet knew not who were within the House, nor whether they were yet sitting, nor upon what account they sat ; nor was it agreeable with the Custom or Privilege of Parliament for one Member to send tickers to his fellow Members for free admission into the House, being all equals, and having an equal right freely to enter into it at all times, as well as they ; nor was it their duty thus to capitulate with Members, but obey their just commands in opening the door : Which they still refusing, Mr. P. demanded, Who and what they were, being all strangers to them ? and by whose authority, or order they thus forcibly kept them out ? They answered, they were Officers of the army, and had sufficient Authority to keep the out, if they had not sat since 1648. till 1653. Mr. P. demanded, From whom they had their warrant, since they could have none from those within, being but newly entred ; and none else could give them such a warrant, nor they within before they heard them, and gave good reason for it ; demanding them to produce their Order, if they had any in writing, that they might know by whose authority they were thus forcibly kept out ; demanding their several names twice or thrice, wherwith they refused

refused to acquaint them. Upon this M. P. told them, They doubted of their Authority, Orders thus to seclude the, because they were either ashamed or afraid to tell the their names, when as they told them theirs: That they knew not whether they were Officers of the Army, or not, unless they knew their names, that so they might inquire the truth of it, or saw their Commissions: And if they were Army-Officers indeed, they had published a printed Decl. in all their names that morning, inviting (as they conceiv'd) all Members they formerly secluded, to return & sit again in the House to discharge their trusts: wherin they professed their former force upon, & seclusion of them, to be a Backsliding, and wandering into UNRIGHTOUS PATHS; which they seemingly repented of; promising to yield their utmost assistance to them to sit in safety; and praying for the presence and blessing of God upon their endeavours: And if now within few hours after this Remonstrance published, they thus highly and publiquely violated it in the view of all there present, by returning to their former Backslidings and Unrighteous paths; in excluding those who were Members afresh, and violating their own Declaration, none would henceforth credit them, or it. Upon which one of them told M. P. He knew he was none of them who sat since 1648. till 1653, therfore they were not bound to let him in, being not within their Declaration. Who retorted, he thought their repentance had been universal, not partial, of all their forces upon the House and Members, especially of their greatest Dec. 6. 1648. when they not only secluded, but secured and imprisoned him and 40 more in Hell, and other places, & forced away 3. times as many more for discharging their trusts, & asserting the true GOOD OLD CAUSE; against their Commissions, trusts, Protestations, and printed Remonstrances; which if they would look back upon and well consider, as they proclaim they had done in their New Decl. (they would find to be one of their greatest Backslidings where they first turned out of the way, w^{ch} caused God to withdraw his presence and GOOD SPIRIT FROM THEM ever since, and give them up to the prosecution of a New Romish GOOD OLD CAUSE, which had brought

us into a sad posture, occasioned many vicissitudes of dangers, and caused God in his Providence to make all their Essaies to settle us, utterly ineffectual, to convince them of, & reclaim them from their Error: which they now pursued afresh, as vigorously as ever: That for his own part after his *Imprisonment by them against both Lawe and Privilege in 1648.* in sundry places, he was again forcibly seized by some of the Army in his House in 1650. and kept a close Prisoner near 3. years under armed guards of Soldiers in 3. remote Castles farr distant frō those then sitting: Therfore they could not make their *unrighteous Imprisonment of him then without any cause or bearing,* a just ground to seclude him from sitting now. But all these expostulations of M. P. and others, not prevailing, they desired all present to take notice and bear witnes of this high affront and breach of Privilege in this their forcible seclusion: And so departing Mr. Knightly meeting Major General Lambert in the Lobby, complair ed to him of this Forcible seclusion; who gave him a civil Answer to this effect; *That things were now in an hurrie, and their entring at this time into the House might cause me disturbance, but doubted not such course would be taken by the Officers of the Army in few daies, that none should be forcibly secluded.* and so they went from the Lobby into the Hall frō whence they came, acquainting thole Members they left there with the premisles.

After some conference with one another, it was thought fit they should meet about 4. a clock in the Evening under Linco'ns Inne Chappel, and in the mean time that every one should inquire, what old secluded, or secured Members were now in town, and how many Members of the long Parliament were yet living, chosen or sitting before December 6. 1648. when they were first forcibly secluded by the Army. Some met accordingly, and upon conference found, there were about 80 secluded Members then in London and Westminster, being near double the number of thole sitting that day; and above 300 Members of all sorts yet living, chosen or sitting in the Commons House before Decemb. 1648. over and a-

bove those that now sate, all which they conceived ought in justice to be summoned by the Speakers Letter, freely to meet and sit in the House at a convenient time to be agreed upon: In order whereunto some ten of them met in the Counsel Chamber of Lincolns Inns, where the old Speaker used to sit in Counsel as a Bencher with the rest of the Benchers concerning the affairs of the Society, as the fittest place to write down a Catalogue of all the surviving Members names, by the help of their Memories and the printed list of them; which having finished, they departed, agreeing to meet in Westminster Hall about 9 of the clock on Monday morning, whither Mr. P. carried the list of the names he had formerly written, digested into an alphabetical order, to communicate it to other Members. Those that sate meeting on the Lords day, adjourned their House till ten of the clock Monday morning: But the Courts not sitting in Westminster Hall that day, Mr. P. found the Hall very thin, & few Members in it. Whiles he was standing in the Hall expecting those who promised to meet there, he was twice informed one after another, that there were no Guards at all at the House Door, or, that any person might freely go into it without examination, there being but few Members within, and the Doors standing open. Whereupon he spake to 4 or 5 Members there met, to go along with him into the House, and if they were freely admitted, to give notice of it to the rest to follow after if they pleased: Some of them were unwilling to go being formerly repulsed, thinking it better to make a Narrative of their former forcible seclusion on Saturday, and to signify it by a Letter directed to the Speaker, subscribed with their names, which Mr. P. conceived superfluous, since the Door now stood freely open to all without any Guards to seclude any, and that, as he apprehended, in pursute of Major General Lamberts promise to Mr. Knigbally: And it would be idle to complain of that force by Letter, wherewith they might now acquaint those then sitting by their own mouths, if there were cause. Upon which

which ground, M. Prynne, Mr. Annesly, and Mr. Hungerford about ten of the clock went to the House, where the doors of the Lobby & House were at first knock opened to them by the ordinary Door-keepers, upon their telling them they were Members. (there being no Guard at either door;) who delivered to each of them as Members, a printed Paper intituled, *A Declaration of the Parliament assembled at Westminster, Saturday 7. May, 1659.* They found not about 9. of 10. of those who sat, within the House, who courteously saluted them: After some short discourses, Mr. Annesly, and Mr. Hungerford leaving M^r Prynne in the House, (out of which he resolved not to stir upon any occasion, for fear of a new forcible seclusion) went back into the Hall to acquaint the Members in it, they might freely enter if they pleased: Mr. Annesly returning, was forcibly kept out from re-entering by some Soldiers, sent thither (as he conceited) for that purpose. Wherewith he acquainted Mr. P. by a Note, desiring to speak with him at the House door; which being opened, Mr. Annesly pressed to go in to speak with him, but was denied entrance, unless he would give his paroll presently to come out again and not stay in: whereupon he said, Though they had often broken their parolls with them, yet he would not break his parol, but would come forth so soon as he had spoken with M. P. which he accordingly performed. After this Mr. P. had conference with divers Members as they came in, who said they were glad to see him in health, and meet him there again. The House being thin, M. P. turned to the Statute of 17 Caroli, c. 7. reading it to himself; and after that to two other Members: telling them, it was a doubt, whether the old Parliament was not determined by the Kings death, notwithstanding that Act; which was fit to be first freely debated in a full House, before ought else was done. Upon which they demanded, Why he came amongst them, if he made a scruple, or thought it to be dissolved? Who answered, to have it fully debased and resolved in a full and free House. After which Sir Arthur Haslerigge coming in, Mr. P. saluted and told

told him, He was glad to meet him again in this place : who presently answered, he had nothing to do to sit there as a Member, being formerly secluded. Whereunto he replied, he had as good right to sit there as himself, or any other Member whatsoever, upon the account of the old Parliament, if in being : having atted, written, suffered more in defence of the rights and privileges of Parliament, than himself, or any sitting with him. Upon which Sir Henry Vane coming in, and stepping up to them, said in a menacing manner: Mr. Prynne, what make you here? you ought not to come into this House being formerly voted out, I will you as a friend quietly to depart hence, else some course will be presently taken with you for your presumption: which Sir Arthur seconded, telling him, If he refused, that there would be a speedy course taken, and a charge put in against him, for his meetings on Saturday, and attings against the House. To which he replied, He had as good, if not a better right to sit, than either of them: That he knew of no Vote to seclude, nor of any there who had right or power to vote him out, being equally intrusted with themselves for the whole Nation, and those he represented: That he was never convicted of any breach of his Parliamentarie trust, and hoped they would have both the justice and patience to hear, before they voted him out: And then he doubted not to make it appear, themselves were greater Infringers of their trusts, and more worthy to be voted out than himself. As for their Charge and menaces, he was no way affrighted with them: It being as free and lawfull for him and other Members, to meet and advise together, both as Members and Freemen of England, for preservation of themselves, the peoples Rights and Parliaments Privileges, when forcibly secluded, as they did on Saturday; as for themselves, or the Army Officers to meet privately and publickly both in and out of the House, to deprive them of their privileges, as they had oft times done of late: That these high menacing words, were a very ill performance of their New published Declaration, delivered him at the door: That they were resolved (by the gracious assistance of Almighty God) to apply themselves to the faithfull discharge

their legal Trust, to assert, establish and secure, the Property and Liberty of the People in reference unto all, both as Men and as Christians,) which if they should publiquely violate, & null by any unjust charge, or proceedings against him, who had suffered so much, both as an English Freeman, Christian, and Member too (by their 3 years close imprisonment of him without cause or hearing) under their new FREE-STATE, when first erected, and now again upon their very first reviving of it, though a Member, only for coming into the House and meeting with other Members, to claim their rights : It would highly reflect upon their intended new Free State, and make all out of love with it. After which, they going up with other Members into the Committee Chamber, to consult how to dispose of or get him out of the House, about half an hour after they all came down into the House, where Mr. P. continued sitting : the Speaker being come in the interim, they first concluded to goe to prayers, then to sit as an House : whereupon all taking their places, Mr. Prynne took his place too where he usually sat before, resolving not to stir thence : which Sir Arthur and Sir Henry observing, after some whisperings with the Speaker and others next them, though the Cushion was laid, and order given to call in the Chaplain to pray, yet they countermanded it, telling the Speaker, " It was now somewhat late, and they could dispatch little before dinner : therefore they would by agreement, without any adjournment, presently rise and go to dinner, and then sit in the afternoon about one a clock ; and the Speaker in the mean time might dispatch a busines he said he must needs doe." Upon which they all rising, Mr. P. continued in the House till most of them (being about 42. with himself in his computation) were gone out, lest they should return and sit so soon as he was gone, his presence there, being the sole cause of their not sitting. Mr. Prynne then going out after them, found a guard of Souldiers with Halberts at the door, and a Troop of Horse in the Pallace Yard ; which were purposely sent

for to keep out the other Members, and Mr. P. if he returned, as the sequel proved. Mr. P. having acquainted some secluded Members in the Hall with these passages in the House; who agreeing to send a letter to the Speaker touching their forcible seclusion on Saturday, he returned to Lincolns Inn, where he dined in the Hall: Immediately after dinner he repaired to Westminster, with a resolution to goe into the House if admitted, or protest against the force if secluded by the Army Gards there placed: he found an whole Troop of Horse, in the Palace yard, and a Company of Foot on the Stairs, and Court of Requests, drawn thither to keep him and other Members out; whereupon he walked in the Hall til past 3. a clock, expecting the Speakers coming, with whom he intended to enter; At last, being informed that he went the back way without the Mace, and was gon into the House, Mr. P. to avoid tumult (a company of unknown persons in the Hall going after to see the issue) went purposely forth towards the Abby, till all were gone from the Steps; and then going up only with one of his acquaintance, (no Member) he found the door and stairs before the Lobby stricktly garded with Red-coats, who with their Halbeits crossed the door and steps so thick that none could pass: whereupon Mr. P. demanded entrance, saying, he was a Member, and they being ignorant who he was, permitted him to pass through their pikes into the Lobby, but secluded his friend from going up with him. When he came at the House door to enter, several Officers of the Army there placed (one of them sitting in a chair) told him, That he must not enter, and that they had special Order to keep him out of the House: Whereupon he protested against this their forcible double seclusion of him, as an high contempt and breach of Privilege, contrary to their own and the sittign Members Declaration published that day; demanding in the name of all the Commons of England, and those for whom he was elected, free admission for himself and other Members they kept out by a visible force of horse and foot; which was a worse and more real levying of warre against

gainst the Parliament, then the beheaded King or his party
 were guilty of, (whose imprisoning, prosecution of MEM-
 bers of Parliament for opposing his unlawfull
 will, after the Parliament: and coming to the House on-
 ly to demand the 5. impeached Members, without offe-
 ring force, or secluding any Member; but ABOVE ALL,
 HIS LABOURING THE ENGLISH ARMY TO BE EN-
 GAGED AGAINST THE ENGLISH PARLIAMENT; (be-
 ing a thing of THAT STRANGE IMPIETY & UNNATU-
 RALNESS, that nothing can answer it, but his being a *foreigner*)
 with his breach of Faith, Oath, Protestations, in levying
 war against and offering force to the Parliament only at a
 distance, without keeping out any by armed Gards) being
 the principal unparaleld Treasons, for which the most
 of those now sitting in their very Declaration of 17 Mar. 1648.
 expressing the grounds of their late proceedings a-
 gainst him, and settling the present GOVERNMENT in
 the way of a FREE STATE, nowcyled up as their
 GOOD OLD CAVSE) appealed to all the World to
 judge, whether they had not sufficient caule to bring the K.
 to Justice: and execute him as they did: Of all which they
 were formerly & now far more guilty in placing Gards of
 Horse, & foot at the Parliament Doors to keep out him &
 other Members: it being a force and levying of war upon
 the Houle it self and Members, which woul^d null all their
 Acts and Votes, as the sitting Members in their Decla-
 ration & Speaker in his Letter, An. 1648. (upon the London
 unarm'd Apprentices Tumults at the Houle Doors, though
 they kept out none) yea some now sitting in their Speeches
 in the last dissolved Assembly at Westminister, declared very
 lately: After which some of the Officers laid, *Pray talk*
no more with him: whereto he replies, *be must talk a little*
more to them, in their own Language: That the Army-
 Officers and Counsel themselves had forcibly turned
 those now sitting out of Doors, 20 April 1653. and thus
 branded

(3) The true branded them in their Declarations and (4) other Papers he had then about him: for their Dilatory proceedings in the House, unlimited Arbitrary proceedings at Committees, their wilfully perverting the end of Parliaments; by becoming studious of parties, & private Interests, neglecting the Publick, so that no Doctor of Hope being opened for redress of their grievances, nor any hope of easing the people in their burdens, it was found at length by these their exorbitances, That a Standing Parliament was in it self the greatest grievance; which appeared yet the more exceeding grievous, in regard of a visible design carried on by some among them, to have perpetuated the Power in their own hands, it being utterly impossible in that corrupt estate (even in the judgement of moderate men) that they who made gain the main of their busyness, should become instruments of our long desired establishment: Therefore it became an Act no less pious than necessary, for the Army now to interpose upon the same equitable ground as heretofore in the like cases of extremity, (no ordinary medium being left) to provide for the Main, in a way irregular and extraordinary, by their most necessary and timely dissolution. Yet notwithstanding all these brands they have publickly layd upon them, (which they and others never yet wiped of by any publick Answer as the formerly secluded Members had refuted those base aspersions and calumnies the Army had falsely cast on them) they had now invited those very Members to return and sit again without secluding any of them, and engaged to yield them their best protection, as the Assertors of the Good Old Cause, who had a special presence of God with them, and were signally blessed in the work: yea as the only Instruments for settling and securing the peace and freedom of this Common-wealth: Therefore they had far greater reason to invite & call in him & the other first secluded Members than thus forcibly to exclude and ascribe and give to them alone the Supreme Authority of the Nation

printed 1654.
p. 9. 11.
which Mr.
Pryne had
then in his
pocket.

tion which they have engrossed to themselves without the peoples Vote or Election in who alone they have formerly *voted it; A pre-
* Jan. 6. 1648.
sage of their subsequent Free-State proceedings, when once set-
led in their Government, and a strange contradiction; Wherefore
they should much more invite him and others they formerly and
now afresh have forcibly secluded, against whom they had not the
least Exceptions, to settle us again in peace and freedome, which
they had done when they late, had they not secluded them. After
which one of the Army Officers told Mr. Pymme, he had deserted
the Good Old Cause: To which he replied, That the true Good Cause for
which they were first raised, was only to defend the Kings person, King-
dom, Parliament, all its Members, Privileges, and secure them against
all force and violence whatsoever, which cause they had not only deserted
but betrayed, and fought against, contrary to all former Engagements, to
which cause he adhered, and desisted entrance to maintain it. To
which he answered, That indeed was once their Good Old Cause; but now
it was not so, for since they had pursued another Cause: Mr. P. replied,
that then they were real Back-sliders therein, and their Cause neither
old nor good, but bad, new and destructive to the former old one. In con-
clusion Mr. P. pressed them to shew their brdr: for his seclusion, & tell
him their names: They answered they wold not shew it, nor tell
their names: He then told them, That certainly their Good Old Cause
was in their own Judgements, Consciences very bad, since they durst not own
it by name: They answered, That Mr. Annesly the last day when they re-
fused to tell their names, as they do now, had inquired out some of them,
from whom he might learn them. In conclusion when he could not
prevail, he could thence shew they declared themselves and those now sitting ar-
rant Cowards, and their magnified Good Old Cause to be very bad,
since they were afraid of one single person without Arms, when as they were
a whole Army of armed men, and had above 40 voyses to his one, yet were
afraid to admit him in, for fear he alone should blow them all up with the
breath of his mouth, and goodness of his cause. And so departing, he met
Mr. Prysdeau in the Lobby, and desired him to acquaint those within,
that he was forcibly kept out of the House by the Soldiers, who beset the
passages to keep out what Members they pleased: Then returning ag-
ain into the Hall, a secluded Member he there met pressing him to
know what passed in the Lobby: he related the sum of what was done
and said, which divers pressed about him to hear, and some com-
mon Soldiers among others; who when he had ended his Re-
lation, said, he was an honest Gentleman, and had spoken nothing but
true and reason. After which meeting with Colonel Oly in the

Hall (who came over to transport him from Jersey into England , they had some discourse touching his forcible seclusion , and the great scandal and ill consequences of it ; which divers pressing to hear , Mr. Powent out of the Hall to avoid Company , and meeting with the Member who drew up the Letter to the Speaker , perused and signed the fair Copy , and so departed to Lincolns Inne without any Company .

This being an Exact Narration of the truth , substance of what passed between Mr. P. the Army Officers , and those now sitting , on the 7th and 9th. of this instant May , both in the Lobby , House , and elsewhere , Mr. Prynne being since necessitated to publish it , to prevent and rectifie the various misreports thereof . He shall now relate , (as a Corollary thereunto) the true and only reasons then inducing him (after earnest Prayer to God for direction and protection in this Grand Affair) to press the admission of himself and other Members into the House , to correct the manifold contradictory censures of what he then did and spoke .

Some have been staggered and amazed at it , as if he were now turned an Apostate from his former principles , acting both against his Judgement and Conscience , to cry up , and make himself a Member of that old Parliament , which he publickly printed to be dissolved above ten years since , by the Kings death ; Others have censured it for a rash , foolish , and desperate attempt .

A third sort condemn it as a seditious , tumultuous if not treasonable Action , prejudicial to the publick peace and settlement , deserving severe exemplary punishments .

A fourth Class , doome it , as a scandalous Act , dishonorable , destructive to our Religion .

A fifth sort cry it up , as a most necessary , herolick , rational , zealous Action , deserving everlasting honor , prayse , thanks from the whole English Nation , and a necessary incumbent duty as a Member of the old Parliament , (though legally dissolved) being pretentionally now revived against Law , Truth , by those very Army Officers , who six years past *ipso facto* dissolved , and declared it to be dissolved ; yea have held many *new Mock-Parliaments* of their own modelling since , all proving abortive , by forcible ruptures as the Long Parliament did .

It is not in Mr. Prynnes power to reconcile or controll these contradictory censures ; neither was he ever yet so foolish or vain-glorious , as to be any wayes moved with the censures , opinions , or applauses of other men ; nor so ambitious , covetous , as to pursue any

any private interest of honor, profit, revenge, &c. under the notion of publick Liberty, Justice, Reformation as many have done; nor so Sycophantical as to connive at others destructive exorbitances, gilded over with specious Titles; this being his constant rule, to keep a good Conscience in all things both towards God and man, Acts 24. 26. to discharge his publick trust, duty towards God and his Native Country, though with the probable hazard of his life, liberty, estate, friends, & what else may be precious to other men; to trust God alone with the success, reward of his endeavors, to let others censure him as they please; to fear no Mortal or power whatsoever in the discharge of his duty, who can but kill the Body, Mat. 10. 23. (nor yet do all persecutions, that but by Gods permission) being utterly unable to touch the Soul, but to fear him alone who can cast both Soul and Body into Hell.

The only ground, end, motive, inducing Mr. Prynne thus earnestly and timely to get into the House, was no wayes to countenance any unparliamentary Conventicle or proceedings whatsoever, nor to own those then fitting to be the old true Commons. House of Parliament, whereof he was formerly a Member, as now constituted, much less, to be the Parliament it self then fitting; but to discharge the trust to which he was once involuntarily called without his privity or solicitation, by an unanimous election, a little before the last Treaty with the King, having refused many Burgesships, freely tendered to him with importunity, both before his election at Newport and since, being never ambitious of any publick preferments, which he might have easily obtained, had he but modestly demanded, or signified his willingness to accept them. After his election against his will and inclination, he came not into the House till the Treaty was almost concluded, (and that at the request of divers eminent Members) only with a sincere desire to do that cordial service for preservation of the King, Kingdom, Church, Parliament, Laws, Liberties of *England*, and prevention of those manifold Plots of forein, Popish Adversaries, Priests, Jesuites, Sectaries, seduced Members, Army-Officers, and Agitators, utterly to subvert them, which other Members overmuch or totally neglected, coldly opposed, or were totally ignorant of: What good service he did in the House during that little space he continued in it, is fitter for others then himself to relate. How fully he then discovered to them the true original Plotters, fomenters of that Good Old Cause, now so much cryed up and revived, how strenuously he oppugned, how truly he predicted the dangerous consequences of it, since experimentally verified beyond

* Comforting, supporting himself against all persecutions, reproaches, libels, calumnies cast upon him: With Mat. 5. 10, 11, 12, 1 Pet. 3. 14, 16, 17, c. 4. 12, 13, 14, 16, Phil. 1. 29, 2 Cor. 4. 8, 9, 10, 11, 16, 17, c. 1. 3, 4, 5, 12,

contradiction, his printed Speech Decemb. 4. 1648. can attest, and his Memento, whilst he was a prisoner: For this Speech & good service of his in discovering, oppugning the New Gunpowder-Treason then plotted and ripened to perfection, to blow up the King, Parliament, Lords, Laws, Liberties, Religion at once, violently prosecuted by the force, Remonstrance, and disobedient practices of the rebellious Army Officers and Souldiers, he was on the 6th. of December 1648. forcibly seised on at the *Lobby-Door* as he was going to discharge his trust, and caried away thence by Col. Pride and others.

How unhumanly, unchristianly Mr. Prynne (seised with other Members at the House door Decemb. 6.) was used by the Army-Officers, who *lodged him (& them) in hell* on the bare boards all that cold night, almost starved him (and them, with hunger and cold at Whitehall the next day, imprisoned him many weeks in the *Strand*, and after seised, kept him (by a new Free-state warrant) a strict close Prisoner in three remote Castles nigh three years, for his Speech in the House, against their most detestable Treasons, and Jesuitical proceedings against the King, Parliament, Privileges, and Members of it, is (a) elsewhere at large related: This being all he gained by being a Member, and for asserting that true *Good Old Cause* against the new Imposture now cryed up afresh, to turn our ancient Kingdom into a New Republick, and our Parliament of

Tyrany. 1655. King, Lords, and Commons, into a (a) select, unparliamentary junctio, or forty or fifty Members of the old dissipated House of Commons, lested, impowered only by the Army, not People, to act what they prescribe, to extirpate King, Lords, Monarchy, Magistracy, Ministry, Laws, Liberties, Properties, and reduce them all under Jesuitisme at first, and our forein Enemies Vassallage in conclusion. Mr. Prynne then being most clearly convinced thereof, by what he formerly published as a Member in his Speech and Memento, and since in his Epistle to a New Discovery of Free-State tyranny, his *Jur Patronatus*, his historical and legal Vindication of the fundamental Laws, Liberties, Rights, Properties of all English Freemen, A new Discovery of Romish Emissaries, his Quakers unmasked, and in his *Republicans Good Old Cause* truly and fully anatomised; wherin he Infallibly demonstrateth, their converting of our late English Monarchy into a new Commonwealth, or elective Protectorship to be the ancient projected moddles of Father (c) Parsons, and other Jesuites, and Ibo. Campanella the Italian Peler (d) specially recommended by them to the pursuite of the King of Spain, who prosecuted it all he could to promote his universal Monarchy, and so much rejoiced

(a) See Mr. Prynnes Epistle and Appendix to his Speech in parliament, His 2d. part of the Narrative of the Armies force, 1640. and A new Discovery of

Free-State. Tyrany. 1655. (b) See his brief Memento to the present unparliamentary Junctio.

(c) In his Memorial for Reformation of England.

1690. War, s̄s quodlibet p. 92. to 96.

310. to 334. Wth. Clarks his answ̄r to Father Parsons Libel, p. 75.

(d) De Monachia Hispanica, c. 25, 27.

joyced at it, that he was the first foreign King who presently sent an extraordinary Ambassador to congratulate the accomplishment, applaud the constitution of, & enter into a League of Friendship with it; whose flattering panygerick in his *Great Catholique Kings name*, in praysle thereof, and what an honour it was to them, that he was the first *foreign* Prince that owned them for a *Common wealth*, made the *Commons* House so intoxicated, that they gratified him in all his requestes, and pursued all his designs, only to ruine us and the *Netherlands*, layd down by *Campanilla*, *De Monarchia Hispanica*, c. 25, 27. by furnishing him with many thousands of *Irish* forces, quarrelling with the *Hollanders*, maintaining above three years bloody wars with them, with infinite losse and expence to both Nations, taking the *French* Kings Fleet, provisions merely designed for the relief of *Dunkirk*, whereby he presently (e) Romes regained it to our prejudice: And on the other hand (e) *Cardinal* master piece, *Ricbelieu* of *France*, the great Incendiary of Christendome, and fomenter of all our Domestick wars in his life, the *French* King and *Mazarine* by his instructions in writing after his death, vigorously brought to pursued this very design: His instructions to this purpose publick light, (recorded by (f) *Conte de Galeazzo Gualdo Priorato*, an excellent (f) Historia Italian Historian) are very memorable, who relates; That *Cardinal* *Ricbelieu* Anno 1642. (after he had involved the King, Parliament, and Ireland in a bloody Civil war) being near his death, delivered these politisk instructions for the King his Master to pursue for carrying on his designs in relation to *England* with successe; That above all other things he shold endeavour to keep the Government of *Great Britain* divided and disunited, by ayding the weaker party, that the other might not make it self too powerfull; By (g) See the instrument of Government, of another family, accomplished by erecting an *elective Protector* and petition to moulding them into a *Common wealth* (as our Re- and advice, publicans have formerly and now done again) Yet with this caution, That when they are reduced into a *Common wealth*, so to order the matter, That it may not be united into one, but divided. How punctually *Cardinal Mazarine* prosecuted these instructions ever since, and accomplished them at last, the Letters taken in the Lord *Digbys Cabinet*, * printed by the Parliaments order, 1646. and *O. Cromwells* late intimate correspondence with *Mazarine*, discover. And how much the *jesuites* and *Catholicks* in *France* in November 1648. approved, applauded the turning of our hereditary Monarchy, which they, irreconcilably hated, envied, as well

Appendix to well as the late King, and turning the Old Parliament into a his Speech, p. new Republican *Representative*, and that all their hopes to effect it were in the Army, to whom they wished all prosperity ^{118.} and relation of the Members seclusion.

* See Mr. Prynne Good Old Cause stated & stuned, p. 3, 4, 5, 6, 10,

k See Mr. P. his Gospel plea, Watsons quodlibets, and the Case of the Common wealth of England rightly stated.

Mr. Prynne knowing all this, and clearly discovering a fresh combination between the *Sectaries, Republican, Anabaptistical, Jesuitical, levelling party*, to pursue their designs afresh, and accomplish what they formerly attempted in the short Mock-Parliament of

their own election, creation Anno 1652. and what was then passionately recommended to them by (k) John Canne, the Anabaptist in his *Voyce from the Temple* (dedicated to them) as their Generation work, which God and all his people then expected and required from them; even to extirpate the *Church, & Ministry of England, Advowsons, Glebes, Tithes*; and demolish all Parish Churches as *Antichristian*; to extirpate the Law root and branch under pretext of reforming and new-moulding it; to sell all *Corporation and College lands*, and set up a popular *Anarchy*, or *tyrannical Oligarchy* among us, under the disguise of the *Old Dissolved Parliament*, sitting from 1648. till April 20. 1653. after six years violent ejection of them with highest scorn and reproach, yet now invited by them to sit again to effect these *Romish designs* to our utter Confusion, but secluding all those who were like to obstruct or defeat them. Upon this consideration Mr. Prynne as a secluded Member of the *old Parliament*, wherein he detected oppugned all these Treasonable Designs heretofore, and since its dissolution by the Kings beheading, held it his bounden duty to prevent, defeat them now, and nip them in the bud; whereupon so soon as those now sitting entred the House, he assayed to go

1 See his legal plea against illegal Taxes, this Parliament is quite dissolved by the Kings beheading, as he oft declared in print; yet since the Army Officers and those now sitting diction, p. 3, with sundry others, pretend it still in being, and under that 2, 4. his Brief Register of Parliament, he conceived himself bound in Conscience upon their Con-
wrts, and plea cessions, to endeavour to prevent these mischiefs, and do all Pub-
for the Lords. Jick good he might, with better warrant and reason than most

Ministers, Lawyets, Justices, Magistrates, Members of late Parliaments, (as they style them) have prayed for, complied with, acted

acted in, under those late Governors, Governments, & mock Parliaments (as he is confident some now sitting among them in this new Convention believe it dissolved, and yet go in only to prevent and allay those mischiefs which others violently pursue) which their own Consciences, and our laws resolve them without scruple to be utterly illegal; whereas this old Parliament, whereof he was a Member, was most legallie summoned and convened beyond dispute, and hath the colour of a legal Act of Parliament for its continuance, which those since have wanted: of which Act the greatest part of those now sitting taking advantage, notwithstanding their new Instruments, Declarations, Petitions, Advises, Addresses, and Sessions in other new Parliaments since; and it being a great dispute now among most secluded Members, whether that Parliament was not yet alive though the King be dead? the majority of their Voyces over-ruling his private Judgement, as in all other Parliamentary Votes and proceedings, gave a present sufficient call, warrant to him and others to enter the House to debate it, and act what and as they did; which will satisfie all those who censure it as *unwarrantable* or *contradictory to his judgement*: especially when they shall hear what he really intended to propose to the sitting Members when he got into the House, had they not gone out to prevent it.

He intended to inform them of those destructive Jesuitical ends and designs, forementioned, which they were now purposely called in to accomplish, carrying along *Thomas Campanella, Ricchilieus Instructions*, with other Books, papers of theirs, and some printed Copies of the *Republicans and others Good Old Cause truly and fully anatomised*, now put out and published; to dis-engage them from its pursue at the first, before they were engaged therein by any Votes or Actions, if he could but gain audience or patience to hear them pressed on their Consciences *Viva Voce*. But their unparliamentary adjourning on purpose to prevent it when he was in, and forcibly reexcluding him by armed Guards when once out, he held himself bound in Conscience, to publish that to them and the world in print, which he was not permitted libertie to speak, as he formerlie did (when forcibly imprisoned and kept from the House by the Armie as now, upon the like account) in his *Brief Mememto to the present unparliamentary Juncto*, from his Prison-Chamber at the Kings-Head (which they soon after took of) Jan 1648.

He intended to propose, That all armed Guards of Soldiers

in or near the Cities of London or Westminster, might by publick Proclamation be removed to a convenient distance thence, according to the (l) ancient Cusome, Presidents, and Privileges of Parliament, prohibiting not only all armed forces, but the very bearing of any arms or weapons in or near the place where the Parliament did sit, under severall penalties; last Brief Register they should over-awe the Members, or any way interrupt their proceedings: which the undutifull mutinous Officers, Souldiers, now in and near the City, (though rayled purposely to protect the Parliament and its Members from all force whatsoever) have frequently done, nay forcibly secluded, imprisoned, ejected the Members themselves sundry times, yea turned the now sitting Members out of Doors, and now again on Saturday last, and this very Morning secluded him, and sundry Members when they came to enter in.

23. That all the Lords, all secured, secluded Members of the old Parliament, not sitting after Decemb. 8. 1648. now about the City, (being double in number to thole now sitting) might presendy be called and freely admitted into the House; And all living Members of the old Commons House elected or sitting at or before that time, might by the Speakers Letter be desired in all their names, to meet together in the Commons House forty daies after, (the (m) ordinary time limited in most writs of Summons, or Resummons of Parliament) and nothing affered or voyed in the interval as a House of Commons, till they were all assembled, after their ten years seclusion, dissipation by the Armies force and war upon them. This sudden, unexpected Clandestine, stealing into the Commons House, of about 41, or 42. Members alone, without any general notice given thereof to all the other surviving absent Members, or

in Mr. Prynnes Brief Register and Survey of Parliament, p. 431. in the interval as a House of Commons, till they were all assembled, after their ten years seclusion, dissipation by the Armies force and war upon them. This sudden, unexpected Clandestine, stealing into the Commons House, of about 41, or 42. Members alone, without any general notice given thereof to all the other surviving absent Members, or

ⁿ See their Votes, Jan. 6. Declaration, 11 Martii 1648. The Agreement of the People and Armies Remonstrance and Petition Nov. 16. 1648. and the Nation: No Member to be secluded when only elected; and all things to be carried only by majority of Voyees. Contrary to the principles of Law, Equity, common Justice, Reason, which resolve, that (o) publick Acts of Parliament bind all men, because they all are Parties and Affentors to them by their election of Knights, Citizens, and Burgeses impowered, intrusted by them, and present when they passed by their common assent; Which they cannot be, when the farre greater number are absent, secluded, and have no

p Cl. 33 E. 1. notice of their present sitting: Contrary to common Right, and that just Maxime inserted into some ancient (p) Parliament Writs of Summons and

and elections to Sheriffs, quod omnes tangit ab omnibus approbetur, that which concerns all ought to be approved by all. And not only so, but this their surreptitious fraudulent sudden sitting and acting by themselves as a Parliament, if they proceeded would make them far more criminal and guilty of highest Treason, than King Richard the 2d. of old, impeach'd, peached and, deposed in the Parliament of 1 H. 4. amongst other Art-Pleas for the titles for this (q) That the said King in his last Parliament at Salop, purposing Lords, p. 434. to oppress his people, subtilly procured and caused to be granted, That the Power of the Parliament by the consent of all the States of this Realm, should remain with certain Persons, to determine after the Parliament dissolved, certain Petitions delivered in the same Parliaments, at that time not dispatched. By colour of which Concession the persons so deputed proceeded to other things, generally touching that Parliament, and that by the Kings will, In derogationem statutis Parliamenti, & in magnum incommodeum totius Regni, & perniciuum exemplum: In derogation of the State of the Parliament, and to the great disprest, (prejudice) of the whole Realm, and pernicious example: And that they might seem to have some kind of colour & authority for this kind of their proceedings; the King caused the Rolls of the Parliament according to his Vise, to be changed and deleted, contrary to the effects of the foresaid Concession: which is likewise mentioned in the printed Act of 1 H. 4. c. 3. and thus amplified; That a certain power was committed by authority of Parliament to certain persons, to proceed upon certain Articles composed in the Rolls of the Parliament thereof made, and by authority aforesaid divers Statutes, Judgements, Ordinances, and Establishments were made, ordained, and given erroneously and dolefully, in great dispersion and final destruction, and undoing of many honourable Lords and Liege-people of the Realm and their Heirs for ever: whereupon that whole Parliament of 1 R. 2. with all the circumstances and dependents thereupon, were wholly reversed, revoked, voided, undone, repealed, and annulled for ever. If this then were so high a crime and breach of royal Trust in King R. 2. even by consent and authority of the whole Parliament and three Estates, subtilly to procure the power of the whole Parliament to remain in the hands of certain Persons which themselves approved of; who exceeded their Commission and acted generally as a Parliament: And if this was, a grand derogation of the state of the Parliament, a great damage to the whole Realm, and pernicious example for posterity; for which in the very next Parliament they impeached, deposed him, and nulled all these proceedings for ever. Then questionless their former sitting, acting in the Commons House from December 7 1648. till Apr. 20. 1653. and now again, without yea against the consents, Votes of the Parliament, 3 Estates, & excluded Members, their repealing, altering, the very Acts Ordinances of the Lords and Commons concerning the Treaty with the King, and sundry others; their nulling the Act for Triennial Parliaments, the continuance sitting of the Lords in this Parliament, their declaring themselves alone to be the Parliament of England, beheading the King him-

self their dis-inheriting the whole House of Lords and their Heirs for ever of their Parliamentary Session. Judicature, Privileges, as much as in them lyeth; and thousand's more of their real and personal Estates; the forcible secluding, securing the greatest part of their few low-Members, then, and now again by the Armies power, and sitting under their force (which by their own Declaration of August 6, and the Armies in pursuit the 8. the Speakers Letter, July 29. 1648. yea Sir Arthur Hatheriggs own Speech, and others of them, the very two last dayes they sat in the last Convention, nulls all they voted or ordered) must needs be a more execrable transcendent crime by thousands of degrees, *a greater derogation to the state of the Parliament and its Privileges*, of more fatal consequence to the whole Kingdom, and of far more pernicious example, than this Act of his, eternally to be execuled, declared null, void to all intents in it self, and demeriting the Higheſt censures, that the Justice of Parliament can inflict, being a more ſuperlative Treafon and High Mifdemeanour than this King, or *Canterburies*, impeached by the whole House of Commons, and many of them thus acting, ſitting,

*1. Canterburies Doome, p. 27,
31. Mr. Pym's Speech, 16
Febr. 1640.*

*(2) That to preferve himſelf from being queſtioneſd for his Traytorous courſe, he bath laboured to ſubvert the rights of Parliaments, and the anti-ent courſe of Parliamentary proceſſions: this being the laſt Article of his impeachmeſt, for which amonſt others he loſt his head, Which Presidents Mr. Prynne would have preſſed them *viva voce* ſeriously to conſider, at which they muſt needs ſtand mute and altoniſhed not having one ſyllable to reply.*

4ly. He would have propounded, That when all the Members met together, They ſhould in the firſt place debate this point, *whether the old Parliament were not aſſually diſſolved in point of Law*, by their beheading the King, notwithstanding the Statute of 17 Caroli c. 7. which though themſelves by their former and preſent ſitting by pretext thereof, the Army-Officers heretofore and now again deny, and many ſecluded Members hold ſtill to be in being, yet for his own opinion he held, and had published it to be diſſolved notwithstanding this Act, and to be *caſus omiſſas* out of it, which he was ready to maſtaiñ againſt all Oppo- nents, by theſe reaſons,

* See his legal Vindication againſt il- legal Taxes p. the Reverend Judges, and our Law-books, as 1 H. 4 rot. Parl. n. 1, 2, 44. to 51. His 3. 1 H. 5. Rot. Parl. n. 16. 4 E. 4. f. 44. Cooks 4. Instit. p. 44. by Plea for the King Charles own Declaration, 13 Junij, 3 Caroli, and his Judges and Lords: and Brief Register.

1. Because it hath been ſequently reſolved by Parliaments themſelves, legal Taxes p. the Reverend Judges, and our Law-books, as 1 H. 4 rot. Parl. n. 1, 2, 44. to 51. His 3. 1 H. 5. Rot. Parl. n. 16. 4 E. 4. f. 44. Cooks 4. Instit. p. 44. by Plea for the King Charles own Declaration, 13 Junij, 3 Caroli, and his Judges and Lords: and Brief Register, that the deposition, and death of the King doth aſſually diſſolve the Parliament, and that the new King cannot hold and continue the old Parliament ſitting, or prorogued at his Anceſtors death, the Parliament of 22 R. 2. being diſſolved by his reſignation of his Crown, and the Parliaments of 14 H. 4. & * 24. Jacobi, by the deaths of theſe two Kings, and by like reaſon the laſt Parliament of 16 Caroli by his vi- ſeſt death.

* Mr. Rush- worths Histo- two Kings, and by like reaſon the laſt Parliament of 16 Caroli by his vi- ſeſt death.

P. 270, 271. 2ly. Because the Parliament is no ſtanding Court, ſitting at certain ſeafons,

seasons by positive Laws, but summoned, constituted (5) by the Kings Cooks 4 In-
writs of Summons, and royal Prerogative, when and where be pleased; and sic. c. 1.
adjourned, prorogued, dissolved by his writ alone in point of Law and practise Cromptons
in all ages at his pleasure; sitting sometimes longer, sometimes shorter, and Jurisdiction
sometimes prorogued to another day, place, or countermanded after sum-
mons, upon just occasions, as the Parliament, & Clause Rolls, the Act of 16
Carol. c. 1. and other Statutes resolve. Now all writs of summons being
actually abated by the Kings death which made them, as well as all Com-
missions, Patents of all Judges, Justices, Sheriffs whatsoever, and other
writs, informations in the Kings name and behalf, as the Statute of 1 E. 6. p. 422, 423.
c. 7. Cooks 7 Report f. 29, 30. Crookes 1 Part. p. 1, 2. 10. 11. 97. 98. and 424, 432. Mr.
other Lawbooks collected by A. S. D. discontinuance de Proces 16. and Rushworths
Reattachment 7. determine. The writs of summons, and likewise of Par- Historical col-
liament must needs abate likewise: And the Lords being made Judges lection. p. 423.
and the Commons Members of that particular Parliament only by Cooks 7 Re-
the Kings writ: his death must determine their Parliamentary Judica- Port, Calvins
ture or Authority sitting during the Kings pleasure, as well as the Judges, case, f. 10.
Justices, Sheriffs Patents, and all other Commissions whatsoever. 4 E. 4. & 44.

3ly. Because every Parliament heretofore, & in the reign of K. Charles, by
the very recitals of the Writs, is called: 1. In the name and by the authority
only of the King regnant (in his natural capacity, accompanied with his
politick) by his Christian name, *Carolus Dei gratia Rex, &c.* expressed in
it, not generally by the Office King, but *Carolus Rex*. 3ly. It recites it to
be called, (v) *De avisoamento. Consilii nostri*: 3ly. It titles it *quoddam* See me.

Parliamentum nostrum: 3ly. That the occasion of calling it, was about prynnes Brief
certain arduous businesses *Pro&os et defensionem Regni nostri*, (et *Jura Regis*, Ka-
corone nostra, &c. in many ancient writs) contingentibus: 3ly. That his lendar & Sur-
invention in calling it, is *Quia cum Prelatis, Magnatibus et Pro&os* v. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 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a King of this *Realms* by his death alij. The Counsel by whose advice it was summoned, was his, not his heirs and successors Counsel. alij. The Parliament convened, his Parliament alone, not his heirs or successors, both of them ceasing to be his Counsel or Parliament by his decease. alij. The subject matter for which it was summoned. Divers urgent and arduous busynesses concerning *Us*, not our heirs or successors, and the defence of *Our* (not their) *Realm* of *England*: who was no more *Us*, and the kingdom no more his kingdom, so soon as he lost his life. alij. The end of summoning this Parliament, was only this, for the King himself to have a conference and Treaty with the Prelates and Nobles, and for them to be personally present with *Us*, not our heirs or successors, to give *Us* their Council, &c. not our heirs and successors: All frustrate, made impossible, and absolutely ceasing by his death: because when once dead, they can neither parle, conferr, nor treat with the King himself, nor the King with them, nor be personally present with Him for that purpose: unless they will averr, that a mere dead headlesse King can really confer, treat, parly, consult, advise with his living Prelats, Lords, Parliament, and they with him, & be Parliamenteally present with each other in the Lords House, neither of which they dare admit into it, for fear the King if living, and Lords too, should affright them out of it, as the Kings ghost, yea the memorial of it though dead, might justly do. alij. The mandatory part being in the *Kings name* alone, to summon them to treat with and give their Counsel unto *Us* concerning the forelaid busynesses relating to *Us* and the defence of *Our* *Realm*, *Our* *Businesses* aforesaid, not our heirs and successors. He and his busynesses all ending when he expires, the Parliament must of necessity determine. alij. The Parliament ceasing to be the *Common coun/el* of the King and his kingdom, and nothing possible to be ordained BY *Us*, (the King, nor his heirs and successors) Prelates, Nobles in Parliament, without his concurrent Vote, or when he is dead: unless a dead King can give counsel, make Ordinances, give his royal assent to Bills when deceased. It must inevitably follow, that all the Authority, causes, grounds, ends for which the Members of this Parliament were all summoned to treat, consult, and give their advice to the King himself determining, and becoming impossible to be performed by his death; the Parliament must of necessity expire and be dissolved, even as the natural body ceaseth to be and remain a living man, when the Head is quite cut off: If then those now fitting (who cut off the Kings Head, the Head of the Parliament, and thereby destroyed that temporary body politick) will have their Conventicle revived by this *Act*, they must set on his head again, raise him alive out of his Grave, and bring him back into the House, to impeach, condemn, decapitate them in this true High Court of Justice for this their beheading him in their Court of Highest Injustice. Which Mr. *Prynne* presumes they dare not doe, least his revived Ghost should scare them thence, or justly retaliate their transcendent Treachery.

alij. If

qly. If any man by his will, dead, the King by his commissions, the Par- a Cooks 1 in-
liament by a special Act or Order, shall (a) authorize, empower any 3 persons sit. p. 181. b-
joytly to sell lands, give livery and seisin, execute any Commission, as Judges, & c. Rep. f. 9.
Justices, commissioners, Auditors, or Committees of Parliament, if any one of Dyer 190, 191
them die; both the survivors joynly or severally can doe nothing, because thei Ash. Authori-
authority, trust was joynly, not severall, and joynly, not separately to be exerci- ty 22. 24. &
sed. If there be not 40 Commoners in the House, they cannot sit or act as the Books
an Houle, nor dispatch the least affair; no more can any Committee of there cited,
either Houle, unless their Number be sufficient to make up a Committee, 19 H. 7. c. 7.
as the orders and custom of Parliament appoint: Therfore, the Parlia- * Dyer, f. 60.
ment of England being a *Corporation, compacted joynly of the King,
Lords, and Commons House, and three estates, The death of the King
necessarily dissolves the Parliament, notwithstanding this Act, which did
not alter the Parliaments Old constitution, but establish it. The (b) Kings b Modus te-
personal absence from his Parliament heretofore and of late, was repudie very nendi Parl.
prejudicial to it, and his calling away some Lords, Great Officers, and other H. de Knygh-
Members from it, a high way to its preuent dissolution, in his life: Therfore ton de Ewart.
it must much more be dissolved by his death; and the Lords and Com- Angliz 1. 5.
mons forcible seclusion both before and since it, by the Army and sittig col. 2680.
Members; they having (c) Vocem & locum in quolibet Parlamento 1681. Grafon
Angliz, as our Law-broks, Statutes and their Parents revolve. p. 349, 350.
Mr. Prynnes

g. The principal end of calling Parliaments is, to enact new and ^{re-}Plea for the
cessary Laws, and alter, repeal such as are ill or inconvenient; as the ^{for}Lords, p. 27,
logues of our printed Statutes, our writs of Summons, Law-books, attest, 29. Exact
and all accord. But no new Act of Parliament can be made, nor no former Collection, p.
Acts altered, repealed, but by the Kings royal assent; who hath a Negative 125, 142, 360,
voice to deny, as well as Affirmative to assent to them, as well as the Lords and c Plowden, s.
Commons, as all our Parliaments, Judges, (d) Law-books, Parliament Re- 117. Dyer, s.
cords, Treatises of Parliaments, the printed Statutes in each Kings reign, more 107. b. Mr.
particularly, the Statutes of 33 H. 8. c. 21. 1 Jac. c. 1. in the close resolve, of Seldens Titles
Ye, (e) both Houses acknowledged it in all contests with the late King, Mr. Prynnes
our Kings Coronation Oaths, and all our antient Saxon Kings Lawes at Plea for the
test it. Therefore his death must needs dissolve the Parliament, notwithstanding Lords, and
standing this Act, because it could make no Act for its dissolution, nor House of
declare, alter, repeal anyother Law, without his royal assent. Peers.

There are but 2. Objections made by any sitting or secluded Members against these Reasons, that his death should not dissolve the Parliament. The 1. is this, which the *Republicans* themselves formerly and now insist on, *That the King doth never die in judgement of Law*, and that *there is no Interregnum*, because the Crown immediately descendeth to his right heir, *Who by Law is forthwith King de jure and de facto*, before his actual Proclamation or Coronation; as the Statute of 1. *Jacobi* ch. 1. *Coscks* 7. *Rep. f.* 10. *c Exact Collection* p. 162. *Calvins case*, and other Books resolve.

To which Mr. *Pryme* Answers. That this argument is but an Axe to 164,240,316, chop off their own heads, and supremacy, as they did the Kings; and the 317,318,312, Objectors now fitting must either renounce their fitting, acting, Knacks, 793. 794.

Dc-

Declarations against the late King, Kingship, and the House of Lords, or quite disclaim the Objection: For if the King never dieth. Then by their own confession and our Lawes, we are still a Kingdom, not a Republike; yea *charles Stewart*, as heir to his beheaded Father, was and is still *de jure* & *de facto* the lawfull King of *England*, and supreme Lord and Governor of our Church, Kingdom, there being no *Interregnum*, ever since his Fathers death; and then what becomes of all their absurd, illegal Knacks against his Regality, and Kingship it self, (of which they are forced now to pray in ayd to make them selves a Parliament of their *Mock-Parliament*, without King and House of Lords; of their perfidious treacherous Engagements against both, and Supreme Authority of the Nation which they have tyrannically usurped? 2ly. Though the King in *genere*, or rather Kingship it self, never dies, yet the (x) King in *Individual* may, and post. *Calvins* doth oft times die: and if the successive deaths of all our Kings since we eat, s. 10 11. were a Kingdom be not a sufficient proof thereof; the very Objectors and y See the Hi. *John Bradshaws* (y) beheading the late King, and putting him to such a story of Inde- (hamefull publike death, as no Pagan nor Christian lawfull King of *Eng- pendency*. land ever formerly suffered by perfidious, perjurious, treacherous Subjects since it was an *Island*, (against our Laws and Votes of Parliament, in the Highest Court of Injustice created by them for that end) is a sufficient part 2. evidence, that the King of *England* dieth as well as other men, (as they all must likewise doe in Gods due time) unless they will make the World believe to expiate their Treason, that they did not kill the King in cutting off his head, but that he is still alive, because some others (as is reported) did reunite and sow it to his bodie, when severed from it by them. But of this enough, since M. P. presumes they will henceforth rather renounce their Parliaments being, than bottom its present existence upon this 'bloudy foundation, and their exploded Kingship.

* *Hab. 2. 12.*

Objection 2.

The 2d. Objection is from the words of the Statute of 17 *Caroli*, c. 7. which declareth, enacteth, *That this present Parliament now assembled shall not be dissolved, unless it be by Act of Parliament*: In the Negative: *Ergo*, It shall not be dissolved by the Kings death, being no Act of Parliament, nor any Act of Parliament yet made for its dissolution.

Answe.

Whereunto Mr. *Prynne* answers: 1. That the sole end, scope of this Act was not to provide against the dissolution of the Parliament by the Kings natural, or violent untimely death, not then thought of, (he being in perfect health, likely to live many years by the course of nature, and to survive all the ends for which this Act was made,) but to raise credit for the Parliament to provide manies by this Act, *to prevent the untimely dissolution, proroguing, adjourning of this Parliament by the Kings own regal power*: He having prorogued, dissolved all former Parliaments during his Reign in discontent, by his Regal power (not death) against the Lords and Commons wills: 2ly. This is intituled, *An Act to prevent Inconveniences which may happen by the untimely adjourning, proroguing, or dissolving of this present Parliament*, and the Prologue, Body of the Act, provide joynly and severally against all three, to wit, *the untimely proroguing*

guing, or adjourning, as well as dissolving of this Parliament. But no Parliament ever was, is, or possibly can be untimely prorogued, or adjourned, by the Kings death, but only by his actual Regal will and power: Therefore the dissolving of it, intended by this Act, must be only an *untimely dissolution by his actual will*, Commission, writ, and regal power, alone, by which his former Parliaments were prorogued, dissolved against the Lords and Commons assents, not by his death, whether natural or violent, being against his will, and no part of his Regal Supremacy, but only of his human frailty. 3ly. The *Inconveniences* the Commons feared would ensue by the untimely dissolution of this Parliament, and endeavoured to prevent by this Act, are thus exprest in the Prologue. *Where as great sums of money must of necessity be suddenly advanced and provided for relief of his Majesties Army, & people of the Northern parts of this Realm, and to prevent the imminent danger this King dom is in, and for supplying of other his Majesties present and urgent occasions, which cannot be so timely effected as is requisite, without credit for raising the said money: which credit cannot be obtained, until such Obstacles be first removed as are occasioned by Fears, Jealousies, Apprehensions, of divers of his Majesties Subjects, that this present Parliament may be adjourned, prorogued, or dissolved, (1.) before Justice shall be executed upon Delinquents, (2ly.) publike grievances redressed, (3ly.) a firm peace between the two Nations of England and Scotland concluded, (4ly.) and before sufficient provision be made for the repayment of the said monies, so to be raised: all which the Commons in this present Parliament assembled, having duly considered, do therefore bounly beseech your most excellent Majest, that it may be declared and enacted. And be it therefore declared and enacted by the King our Sovereign Lord, with the assent of the Lords and Commons in this present Parliament assembled, and by authority of the same, That this present Parliament now assembled shall not be dissolved, unless it be by Act of Parliament to be passed for that purpose, &c. By which it is undenyable, 1. That the Commons when they petitioned for the King when he declared, enacted, & the Lords and Commons when they assented to this Act, did never think of, or intend to provide against a dissolution of this Parliament, by the Kings untimely death, nor of a future dissolving it by an Act of Parliament by his Successors or others after his decease; but on the contrary, presupposed the continuance of his life, and of this Parliament thereby, till all the inconveniences they recite were prevented, and a new Act passed by him and them jointly to dissolve this Parliament when these inconveniences were prevented and things effected: Which is irrefragable, 2. Because they declare in *Terminus*, The speedy advancing and providing of monies for the relief of his Majesties Armies, and people of the Northern parts (not their subseuent Armies) and the supply of his Majesties present and urgent occasions, (not their own) and the Fears, Jealousies, and Apprehensions of divers his Majesties Loyal Subjects, &c. to be the only ground of their humbly beseeching his Majest for this Act. All which pre-*

presuppose his life, being, preservation, and the Commons great care of complying with him as their **Sovereign Lord**, without the least thought of his untimely death since happening, or excluding the King or his Poweritic, out of this and all future Parliaments by colour of this Act, as thos now sittin have done point-blanc againt it. 2ly The Fears, Jealousies, and Apprehensions they had occasioning this Act, were only these, That this Parliament might be adjourned, prorogued, dissolved, 1. Before Justice shall be duly executed upon Delinquents, (then in being, and complained of, as *Strafford, Canterbury, the Ship-money Judges* and others, not new Delinquents since, nor then dreamed of. 2ly.) Before publick Grievances redressed (thos then complained of, nor others arising afterwards.) 3ly. Before a firm peace between the two Nations of *England and Scotland* concluded, (by reason of the former not subsequent breaches between them and the King) 4ly. Before sufficient provision to be made for the repayment of the **aidmonies to be raised**, (not for the Parliaments subsequent Attynes and occasions) but for his **Majesties** Army and people in the North, the preventing the then imminent danger of this **Kingdom** (not of our new Common-wealth, or dangers since arising) and for supply of other his **Majesties present** (not future) and urgent occasions. But none of these four particulars could be accomplished by the Lords or Commons alone, after his Majesties death, but by the King alone, or by his concurrence with them whiles living: Yea they were all actually accomplished in his life time, long before his death. The first, by the Executions of *Strafford* and *Canterbury*; the impeachments, censures of the *Shipmoney-Judges*, and

* Better Acts other Delinquents both in *Scotland & Ireland*, The 2d. by the * Acts abolishing than ever the ing *Shipmoney*, & the taking of tonnage, poundage, and other Taxes with-
* out *Act of Parliament*: the Acts for the preventing of Inconveniences, made or in-
* tending to happen by the long intermissions of Parliament: For regulating of
* the *Privy-Council*, taking away the *Court of Star-Chamber*, and
* *High-Commission*, against divers Incroachments and oppressions in
* the *Stannary Court*: For the certainty of *Forests* and their meets and
* bounds: for the better ordering and regulating the *Office of the Clerk of the Market*; for reformation of false *Weights and Measures*,
* for preventing vexatious proceedings touching the order of *Knighth-
* ship*, for the abbreviation of *Michaelmas Term*, and for the free im-
* portation of *Gunpowder*, and *Salt-peter* from forein parts, and making of
* them in *England*. By all these good Acts passed freely by the King soon after
* or before this *Act*, he fully redressed all Grievances then complained
* of, or intended within this Law. The 3d. by the *Act of Confirmation*
* of the *Treaty of pacification* between the two *kingdomes of England and
* Scotland*. The 4th. by the several *Acts* passed for the Relief of his Maj-
* esties army, and the Northern parts of this kingdom; For the better rai-
* sing and levying of *Mariners* and others for the present guarding of the
* *Sea* and necessary defence of the *Realm* (not *Republike*) For the *Subsidies*
* of *Tonnage and poundage* granted to the King, for the speedy provision
* of

• Note.

* of money for disbanding the Armies, and settling the peace of the
 * two kingdoms of *England* and *Scotland*; For securing such mo-
 * nies as are due to the Inhabitants of the Northern Counties,
 * where his Majesties Army have been billeted. And for securing
 * by publike faith the remainder of the friendly assistance and relief
 * promised to our Brethren of *Scotland*; all passed and published
 by the King himself, *Anno 16 & 17 Caroli 1640. & 1641.* at least
 7. years before his beheading: It is most certain, that all these
 ends of making this Law, (as the *Prologue* thereof, and the word
THEREFORE in the Commons prayer, infallibly declare) were
 fully accomplished by the King in his life, so long before his *un-
 timely death*: Therfore none of the now remaining to be performed;
 & all acted since their accomplishment by those now sitting, being
 diametrically contrary to this Act, these ends, and occasions of it;
 this Parliament must of necessity be beheaded, expired with the
 King; and cannot survive his death. *gly.* The words, *That this present
 Parliament assembled shall not be dissolved, unless it be by
 Act of Parliament to be passed for that purpose, nor shall at any time or times during
 the continuance thereof, (twice recited in the subsequent clauses)* be prorogued, or adjourned, unless it be by *Act of Parliament to be
 passed for that purpose*; can be intended of no other but that present
 Parliament, which passed this Act: which consisted of **The Kings
 Majeſty our Sovereign Lord** (by whom this and all other *Acts* passed
 or to be passed, was declared and enacted; and this intended Act like-
 wise) not of his heir or successor after his death; and of the Lords
 and Commons House then in being; not any new House of Lords
 or Commons succeeding after their deaths then sitting: Therfore
 when the King was cut off by an untimely death, and thereby
 an impossibility accruing to dissolve it by an *Act of Parliament*
 within the words or intent of this Act; it must of necessity be dis-
 solved by his beheading: *Impossibilities* making *Acts* of *Parliament*
 to perform them meerly void, as our Lawe makes *n Impossible* ^{n Brooke,}
^{Perkins, Fitz-}
^{herbert, Ash.}
^{Tit. Conditi-}
^{on 29.}
conditions; *gly.* This Act and those who made it, must have and
 had a retrospect to the Writs whereby it and they were summoned,
 and the ends, things therein expressed: But they all determined,
 and became *Impossible* after the Kings beheading; Therefore the
 Parliament must be destroyed with him: since *cessante causa, cessat o Serj. Finch*
effectus, & cessante primative, cessat derivativum, as all our Lawyers, his Maximes
 Law-books, and natural reason resolve. *gly.* The last Clause of *of the Law,*
 this Act, *That every thing and things whatsoever done or to be done,* ^{Cook and}
^{others.}
 (to wit, by the King or any other) for the Adjournment, *propos-*
guing,

guing or dissolving of this present Parliament, contrary to this Act, shall be utterly void and of none effect, do clearly explain the meaning of this Act to be this, That it extends only to things done or to be done by the King's will and power, as to his Commissions Proclamations, Writs, Warrants, Precepts, to adjourn, pro-rogue, or dissolve this Parliament, (as he had done others heretofore) here declared to be utterly null and void; not to his death wherein he was only passive, being forcible against his will and the Parliaments too: which death no Parliament can make null and void, in respect of the Act it self; so as to restore him to life, though the whole Parliament, and our three Kingdoms may and ought to null it, in respect of the illegal manner of his Execution, not to be paraleld in any Age. 7ly. The Commons themselves in their

d Exac^t Col.

p. 41.

e Exac^t Col.

p. 203.

f Exac^t Col.

p. 260.

g Exac^t Col.

p. 704.

(d) Remonstrance of the State of the Kingdom 15 Decemb. 1641. Declared, That the abrupt dissolution of this Parliament is prevented by another, (this) Bill; by which it is provided, it shall not be dissolved, adjourned, without the consent of both Houses: Yet the Lords & Commons in their (e) Declaration of May 19. 1642, declare, That excellent Bill for the continuance of this Parliament was so necessary, that without it we could not have raised so great sums of monies for his Majesties service, and Common wealth as we have done; and without which the ruine and destruction of the Kingdom must needs have followed (as since of the Kingdom, and Parliaments too, by pretext thereof.) And we are resolved the Gracious favour of his Majesty expressed in that Bill, and the advantage and security which thereby we have from being dissolved (by him;) shall not encourage us to do any thing which otherwise had not been fit to have done, Which we, ther these formerly & now sitting have performed, let their own Consciences resolve. After which the Lords and Commons in their humble Petition to his Majesty, (f) Jun. 17. 1642, desire, That your Majesty having passed an Act, That this Parliament shall not be dissolved but by Act of Parliament, your Majestie would not do any thing tending theretofore, by commanding away the Lords and great Officers whose attendance is necessary thereto. (Therefore the sitting Members abolishing the whole House of Lords, and their secluding most of the Commons Members by this Petition's concession must dissolve it, Both Lords and Commons in their Declaration (g) 26th. Maii, 1642, adde. We hope the people will never be carried away with a noyse of words against the Parliament, to make any such equitable construction of the Act for the continuance of this Parliament; as may tend to the dissolution thereof,

thereof, (by the Declaration of the King, which they Answer in this) and their own destruction therin. By all which passages it is apparent, That this act provided against every thing or things, done or to be done by the Kings Will or Prerogative, without the Houses consent for the dissolution of this Parl. not against its dissolution by his death. 8ly. The King (and his party too,) did thus interpret it more than once in these passages: b In his Majes flies own Answer to the Declaration of the Lords and Commons of 19 May, 1642. We expressed a great trust in our Houses of Parliament, when We devestted our Self of the power of dissolving this Parliament, which was a Just, Necessary, and proper Prerogative: to wit, when done by vertue of his Prerogative, which this Act devests him of, not by a Natural much less a Violent death, No part at all of this Prerogative, but highest Act against it, to its and his dissolution. i In his Answer to the Petition and Propositions of both Houses, 2. June 1642. We were willingly contented to oblige our Self for the present exigent to raise monies, and avoid the pressure (no less grievous to us than them) the people must have suffered by a long continuance of so vast a charge as two great Armies, and for the greater certainty of having sufficient time to remedy the Inconveniences, when during so long an absence of Parliaments, as for the punishment of the Causers and Ministers of them, We yielded up our Right of dissolving our Parliament, expecting an extraordinary moderation from it in gratiude, for so unexpeted a Grace, and little looking that any Malignant party should have been encouraged or enabled to have perswaded them. First to countenance the Injustices and Indignities we have endured, and that by a new way of satisfaction for what was taken from us, to demand of us at once to confirm what was so taken, and to give up almost all (and now more than all) the rest. And in his Answer to their (k) Petition of 10 June 1642. 'For that part of the Petition which seemed to accuse his Majesty of a purpose to dissolve this Parliament (contrary to the Act for the continuance) by commanding away the Lords and Great Officers whose attendance is necessary; which his Majesty knows to be a new Calumny, by which the grand Contrivers of ruine for the State hope to seduce the minds of the people from their affection to, and jealousies of his Majesty, as if he meant this way to bring his Parliament, (which may be the case of all Parliaments) to nothing. It is not possible for his Majesty more to exprest himself thereunto, and his resolution for the Freedom, Liberties, and free

^h Exact Col-
lect. p. 250.

ⁱ Exact Col-
lection p. 323.

^k Exact Col-
lect. p. 364.

frequency of Parliaments than he hath done. And who now considers how visible it must be to his Majesty, that it is impossible for him to subsist, without the affections of his people, and that these affections cannot possibly be preserved or made use of, but by Parliaments, cannot give the least credit, or have the least suspicion, that his Majesty would choose any other way to the happiness he desires to himself and his posterity, but by Parliament.

From all which premises it is apparent, That the King himself and both Houses of Parliament did never intend by this Act to prevent the dissolution of this Parliament by the King's natural death, (the Act of God they could not prevent) nor yet by his violent beheading (which then they neither intended nor foresaw) but by his own voluntarie Act and Royal prerogative, by which he formerly adjourned, prorogued, dissolved Parliaments at his pleasure. qly. It is resolved in our Law books, That if an Act of Parliament refer to or confirm a thing which is not, or a thing which is utterly against Common law, Reason, Justice, as for a man to be a Judge or Witnesse in his own case) or a thing that is mis-recited, or repugnant, or impossible to be performed, there the Common-law shall controll and adjudge such an Act to be merely void, Plowdon f. 398, 399, 400. Cook 8 Reports, f. 118. a. b. Ash. Parliament, 13. Hobards Reports p. 85, 86, 87. But it is repugnant to Reason, Justice, Nature, the intention of the Writs of Summons, yea a thing impossible, that the King should treat and confer with his Parliament after his death, or the Parliament not determine by it. Therefore were it particularlie provided for by this Act, it had been void in Law, (as if this Act of Parliament had declared, That a marriage between man and wife shall not be dissolved by the death of either of them, but continue indissoluble by death, against Nature, experience, Scripture, Rom. 7. 1, 2, 3.) much more then when not expressed nor intended by this Act, as the premises evidence.

Xly. Admit the Parliament still continuing by this Act, yet those now sitting neither are nor can be so much as an House of Commons, much less the Parliament within that Act, for these unanswerable Reasons,

1. The House of Commons within this Act, were a full and compleat House, consisting of above 500 Members; those now sitting in May 7, & 9, but 42. viz. Mr. Will. Lenthal, ^{Quondam} Speaker, ^{out of Goal, to er,} *Henry Martin, Lord Monson, Mr. Cbaloner, Mr. Heningham, Alderman Atkis, Alderman Penington, Th. Scot, Corn. Holland, Sir

* Some of them Prisoners in execution, sent for out of Goal, to make up an House.

Sir Arthur Hoptigge, Sir Henry Vane, Sir James Harrington,
 Mr. Whitlock, Mr. Prydeaux, Mr. Lisle, Col. Ludlow, Mich.
 Oldsworth, John Jones, Wil. Putesoye, Col. White, Henry Nevil,
 Mr. Say, Mr. Merton, Mr. Brewster, Col. Bennet, Serjeant
 Wilde, Mr. Goodwin, Mr. Lechmere, Col. Ingoldesby, Mr. Bla-
 grave, Mr. Gold, Col. Sydenham, Col. Byngham, Col. Ayre, Mr.
 Smith, Augustine Skinner, Mr. Down, Mr. Dove, John Lenthal, Rich.
 Salaway, John Corbet, Col. Walton; there being 300. Members
 more of the old Parliament yet living, besides those who are dead.
 zly. Those then sitting went in openlie like a House, upon 40 daies
 general Summons by Writs, setting without Gards, secluding
 none of their Fellow Members by force. Those now sitting stole
 sodenlie into the House, in a surreptitious manner, without any
 notice given to the people of the Nation, or to those for whom
 they formerly served, or to the absent Members, or those then in
 London, or *Westminsters Hall*, who were not of their combination :
 setting Gards of Army-Officers at the Door, (who conducted them
 thither,) and presently secluded Mr. Prynne, and the other Members
 who upon the first notice of their sitting came to know upon what
 account they sat: taking forcible possession with Souldiers, and
 strong hand of the Commons House, and keeping themselves
 in possession thereof by force against the secluded Members & major-
 ity of the House, contrary to the Statutes of 5 R. 2. c. 7. 15 R. 2. c. 2.
 8 H. 6. c. 9. 31 Eliz. c. 11. against forcible entries and detainer; the
 Statute of 7 E. 1. the Libertie, Privilege, Rights, and Usage
 of Parliaments: A practice utterlie unseeming such transcendent
 Saints, Patriots of publick Liberty, as they boast themselves, & that
 Honor, Justice, Honestie, Synceritie, Gravity, Wisedom, which be-
 comes all Members of a Parliament, and Reformers of all pub-
 licke Grievances, Frauds, and indirect practises in others. zly. That
 old House of Commons had a special care of providing for the
 Kings Armie, his urgent and present occasions: professed themselves his
 loyal Subjects, and him to be their King and Sovereign Lord; hum-
 ble besought his most Excellent M^{aj}esty, that it might be decla-
 red and enacted by him, that this Parliament might not be dissol-
 ved, prorogued, or adjourned, but by *Act of Parliament*; acknow-
 ledging they could make no such *Act* without his Majesties Royal assent,
 and that both the King and Lords House were essential Members of
 the Parliament within this *Act*. But those sitting since 1648. till
 1653. and now again thus entring the House, by pretext of this
Act, have renounced, abjured, and professedlie engaged against all
 this,

this, to which they are direct Antipodes; Therefore no Commons House within this Act. truly. The Commons House within this Act, was that House which was then in being when this Act passed, dule elected by the people by the Kings Writs, not the Armie-Officers, and pursued the self-same ends recited in the preamble, for which this Act was made and assented to by the King and Lords. But this New House was created, constituted, not by the Kings writs, or peoples election, but the Armies swords, and conspiracie, 7 years after this Act first passed; then disowned, and turned out of Doors above 6 years by the Army; and now re-inducted into it by their armed Votes and force to serve their ends, not to pursue those mentioned in the Act, accomplished many years since, and now becoming impossible. Therefore they are not so much as an House of Commons within this Act, and the Armie-Officers and Souldiers who formerly thrust them out, & now recall them; may do well to consider that Gospel-Text, Gal. 2. 18. *If I build again the thing I destroyed, I make myself a Transgressor; even against this very Law, as well as the law of God, and other laws of the Land.*

XI. If they are not so much as a Commons House of Parliament, much less then are they the lawfull Parliament of England, in anie sense within the letter or meaning of this Act, no more than so manie of the old Gunpowder Popish-Traitors, (had their Treason taken so good effect in blowing up King James, the Lords whole House, and majoritie of the Commons House there assembled, as their late new Powder-plot hath done) had been the onlie lawfull Parliament of 3 Jac. they destroyed, in case they had entred then into the Commons House with the Mace before them, and created, stiled themselves alone the Parliament of England, as a right devolved unto them by Conquest or Succession; which had they presumed to do, no doubt the whole English Nation *would have risen up against them as one man, and never have so far dishonored themselves, their Religion, or Countrie, as to own and submit to those Jesuitical Romish-Traitors, only for destroying of their lawfull King, Lords House, and English Parliament it self, as the onlie true old English Parliament then re-assembled. The Reasons are unanswerable,

1. Because the whole House of Commons then sitting in its primitive splendor, fullnesse, freedome, was by its own quadruple acknowledgement in it, no more but the Commons House, and one Member of this Parliament, not the Parliament it self; never own-

* 2 Kin. 21.23, 24. c.14.5.6, 1 King. 16.16 to 21.7

owning, but professedlie disclaiming it self to be the Parliament, or present Parliament within this Act. 2ly. Because this Act was made not by the Commons alone without the King or Lords concurrence, but by the King as their Sovereign Lord, declaring and enacting, and the Lords and Commons, as jointlie assenting therunto. 3ly. Because it is most absurd to conceive, that the King and Lords by passing this Act, to continue this Parliament as then constituted, till dissolved by Act of Parliament, did * ever intend * See Exact to seclude themselves quite out of it, or to make the Commons Col. p. 131, House alone an absolute independent Parliament, without both ^{148, 317 to} or either of them; though five times speciallie providing by name ^{314.} for their Parliamentarie interests; Or that they or the Commons intended to make each of themselves a distinct Parliament without the other, and so to erect thirge New Parliaments at once, by providing against the untimely proroguing, adjourning, or dissolving of one; The King and Lords both jointlie and severallie having the self-same Argumets from this Act to prove each of them a several or joint Parliament without the Commons, by the Commons own intention in passing this law, as the Commons have to justifie themselves to be a Parliament, now they have secluded and engaged against them both, and will admit of neither as Members of their Parliament, when as this verie Act preciselie prohibits the King to dissolve, prorogue, or adjourn the Parliament, or either House therof; or the Lords to prorogue or adjourn, much less dissolve the Commons House, or the Commons to prorogue or adjourn, much lessie dissolve the Lords House, declaring and enacting, *That at any time or times during the continuance of this Parliament, the Lords House shall not be adjourned (nor yet the Commons House) but onlie by their own respective Orders, and by themselves alone, declaring, enacting everie thing and things whatsoever done, or to be done to the contrarie, to be utterly void and of none effect.* 4ly. Because this Act both in the Title, prologue and body, prevents onlie the untimely proroguing, adjourning, and dissolving of this present Parliament *at any time or times during the continuance of it, but by Act of Parliament or themselves*, filling it 8. several times, this present Parliament, and giving it no other Title, yea it preciselie describes it to be, a Parliament onlie of King, Lords, and Commons, as it was when this Act was made, and so to continue till its dissolution. But the Parliament now sitting, was not this present Parliament, being not then known, heard of, nor imagined ever to start up in After-ages, by any who made or consented to this

this Law, it being created onlie by the Armie 7 years after this Act, and now revived full 18 years after it, without anie King or House of Lords, and protesting, engaging against them both as no Members of it. Neither can they pursue any one of those ends for which this Parliament was continued. Therefore they are doubtlesse beyond dispute, no Parliament at all within the words or intention thereof, their own Consciences, Reason being Judges, (whatever they pretend) nor yet by their own Republican principles, a free and equal Representative of the people.

^a Alexand. ab Gen. Dierum, 6ly. By the (a) Law and Custom of all Nations, Nature, Reason, Justice, Equitie, the laws of England, and of all publick or private Ecclesiastical, Civil, or Militarie Councils or Corporations, the Majority of persons, Members, Voyses, Votes, are always reputed the Parliament, Council, Synod, Corporation, and do, yea ought of right to bind the lesser part, as well in making Laws, Ordinances, Elections, and all else that concerns the publick. Yea the General and Collect. p. 146. General Counsel of the Army-Officers in their Petition to those and others now sitting in Parliament, and draught of an Agreement of the people for a secure and present peace, framed, prepared, and presented to them, to be established and subscribed by the people, January 20. 1649. not onlie subscribed thereto : but proposed, (b) That 150 Members at least be always present in each sittig of the Representative, at the passing of any Law, or doing of any Act where by the People are to be bound, saving that the Number of fifty may make the House for Debates or Resolutions that are preparatory thereto. Therefore the 42 Members secretlie skipping into the House, secluding the rest, May 7, & 9. being not the 10th part of the Members of the old Parl. now surviving, by all Nations Laws, Consents, can be no Parliament, nor House of Commons within this Act ; nor pass anie thing to bind the Majoricie of the Members or people in anie kind whatsoever ; what ever anie imprudent, illiterate, shameles, namelesse Scriblers, or themselves (against their own Reasons, Consciences, Judgements, principles, resolutions) pretend to the contrarie : but dare not once affirm in good earnest. It being a received Maxime in all Ages (c) Populi non nos pars Populum non obligit.

^b Ol. Cromwell, Ireton, Corn, Holland, and others of them, stiled themselves a Mock-Parliament, as John Lilburn affirms. ^c Grotius de Jure Belli, 1. 2. c. 15. sect. 3. affirmis. It is a rule in our (d) Lawbooks, That all Statutes ought to be interpreted according to Reason, and the true mind, meaning, intention of those that made them : but it is most certain, That it is against all reason, and the true intents, minds, meaning of the Makers of this law, to make a Parliament without a King, or House of Lords,

or

or Majoritie of the Commons-House : Or that all or anie of them, when they made this A&t, did ever dream of such a Junct: as this now sitting ; Or to seclude themselves, and resign up their own interests, freedoms, privileges, right of sitting in Parliament with them, to constitute them the onlie Parliament of England, as everie line, syllable throughout the A&t demonstrates. Therefore they neither are nor can be a Parliament w ithin it , neither can the Bedlam, Turkish, Bruitish, unreasonable Argument of the longest Sword, or Arme-logick, nor the petitions, addresses of any Crack-brain'd Sectaries , and vulgar Rabble of inconsiderable illiterate people, nor the presence of anie Lawyers sitting with, or acting under them as a Parliament, to their own and their Professions dishonour, make them so in their own, or any *Wise*mens, or *Judicious, honest* Lawyers Judgement whatsoeuer. And therefore out of Conscience, shame, justice, prudence , and real Christianitie, (have they anie left) they must needs disclaim themselves to be a Parliament, and no longer abuse the Nation, or others under their disguise. All which Mr. Prynne, if admitted would *viva Voce* have pressed home upon them, but being forcibly secluded by their Gards, because unable to answer or contradict his Law or Reason, he now tenders to their view , and the Judgement, Resolution of the whole English Nation, to whom he appeals, with this publick Protestation.

That if they will freely call in all the surviving Members of the Lords and Commons House, sitting till December 1648. without secluding anie by force , or new unparliamentarie impositions or seclusive Engagements , which they have no power to impose : If they upon a free and full debate shall resolve, the old parliament to be still in being , and not actually dissolved by the Kings beheading , notwithstanding his premised Reasons to the contrarie ; He will then submit his private judgement to their Majority of Voyces in this , as well as in all other Parliamentary debates , and contribute his best assistance and advice as a Fellow-Member, to heal the manifold breaches, prevent the approaching ruines of our indanger'd Church, Realms, Parliaments, Law s, Liberties, Peace, and establish them upon better foundations than those now sitting (to promote their own and the Armies interests rather than the peoples or Nations) are ever likely to lay. Who if they can prove themselves a true and lawfull English Parliament within this A&t , without either King or House of Lords, or this their clandestine, forcible entry into and seclusion of their Fellow-Members out of the House, and Actings in it to be lawfull,

full, equitable, righteous, honorable, parliamentarie, Christian, and such as well becomes either Saints, Members, or true good Englishmen, by anie Records, Parliament Rolls, Acts, Presidents of like kind in former Ages, Law-books, Customes, Common or Civill-law, Scripture, Divinitie, Reason, Ethicks, Pollics (except *Machiavils*, and the sole Argument of the longest *Sword*, the most bruitish, unjust, unchristian, Turkish of all others) Mr. *Prynne* will then publickly declare them to be that in *tribus*, which as yet he neither can nor dares to acknowledge them to be so much as in *appellation*, either as a Member of the Old Parliament, a Covenanter, a Protester, a Lawyer, a Scholar, a *Man*, an Englishman or a Christian. And hopes, that upon the perusal hereof they will as much disown themselves to be the Parliament within this Act, or anie lawfull Parliament of *England* even in their Judgments, consciences, much more in actings, for the premised Reasons, as he or anie other secluded Members do; not out of anie spirit of contradiction, but Conscience, and common dutie to themselves, and their native Country.

That which principallie elevated, yea inflamed Mr. *Prynnes* zeal, both now and heretofore, with all his might to oppose all late *publick Innovations, changes* of our antient *Government, Parliaments, Laws*, was this sad and serious consideration, which he shall with all earnest importunitie intreat, advise all Army Officers, Soldiers, fitting or secluded Members of the Lords or Commons House, with all well-affected persons to the safetie, settlement of our Religion, Church, State, throughout our three Nacions, most seriouſlie to lay to heart, and engrave upon their Spirits, not to read it as they do *News-broks*, (only to talk of them for a day or two) but as they read the evidences of their Inheritances, whereby they hold all their earthlie (yea heavenly) possessions, that they may remember, and according to it all their lives:

That *William Watson* (a secular Priest of *Rome*) in his *Dialogue between a Secular Priest and a Lay Gentleman*, printed at *Romes*, 1601. in his (a) *Quodlibets*, printed 1602. and *William Clerk* a Secular Priest, in his *Answer to Father Parsons Libel*, 1604 p. 75. &c. (then best acquainted with the *Jesuites* designs against *England* of all others) did in precise terms publish to the *English Nation*, in these their printed Books, *That Father Parsons the English Jesuite, (the most active professed enemy to our English Kingship, Kinges Realm, Church, Religion) & his Confederate Jesuitical Society, did (so long since) give out and propheſed, That they have it* *wolles by*

by Revelation, and special command from God, that their order and Society was miraculously instituted for this end, to work a dismal change amongst us, wherein all Laws, Customs, and Ordners must be altered, and all things turned upside down: and that they being the only men who have the name, Title, and authority of Jesus, by them it is, that this marvelous change and alteration shall be wrought, in such sort as from the beginning of the world was the like never heard of before to this present. *b* That this Jesuite Father Parsons in his Book Of the Reformation of all the States of England, as he *b* prescribes a Reformation of the Prince, Court, Counsellors, Noblemen, Bishops, Prelates, Pastors, Universities, Lawyers, and Laws, in all which he will have strange *metamorphoses*, so he will have the Court of Parliament it self brought to better order, to effect all these dismal changes. That the way whereby he & they intended to bring about all these changes was, to bring all England into an uprore, for common Souldiers to examine their Sovereigns what Titles they hold by, and by infusing this their Jesuitical principle into the Souldiers and people, That every Peope or Tartarian multitude, getting once the title and title of a publick State, or Helvetician Common wealth, may alter, change, innovate the Course, Inheritance, and Succession of the Crown and Lands under them, to make the Island a Japonian Island of Jesuites, and infest themselves by hook or crook in the whole imperial dominion of Great Britain, putting all the whole Blood-Royal of England to the Formidon, as but Heirs general in one Predicament. For their better accomplishment whereof this *William Watson* subjoyns his own opinion in these words (*c*) *c* I verilie think that all the Puritans and Anabaptists will joyn with the Jesuites, (to effect these changes) at length, how far soever they seem to be, and yet are, in external profession of Religion: there being at least half an hundred principles and odde Tricks concerning Government, Authority, Tyranny, Popularity, Conspiracy, &c. wherein they jump as just together as if both were made of one mould; But when they shall thus joyn together, be predict; That the Jesuites having more singular fine wits amongst them, and manie learned men on their side, whereas the Puritans and Anabaptists have none but grossum Caput; the Jesuites manie Gentiles, Nobles, and some Princes to side with them; the Puritans but few of the first, rare, to have anie of the second, and none of the last on their side: By consequenc, if matters come to hammstring between the Jesuites and Puritans, the latter are

b Quodlibets,
p. 321, 323,
333, 334.39.
209, 305, 306,
306, 307, 309.

Nota.

c Quodlibets,
p. 27, 28, 169.

sure to be ridden like Fools, and come to naught. He super-
 d Quodlibet, 9. addes to this, d That Father Parsons and his Companie have laid
 p. 286, 430. a plot, as most consonant and fitting for their other Delign-
 332. ments, That the Common law of the Realm of England
 must be (forsooth) utterly abolished, or else bear no greater
 sway in the Realm than the Civil law doth. And the chief
 Nota. Reason is, for that the State of the Crown and Kingdome by
 the Common laws is so strongly settled, as whilst they continue,
 the Jesuites see not how they can work their wills. Second-
 ly, the laid good Father hath set down a Course; how every man
 may shake off all Authority at their pleasures, as if he would be-
 come a new Anabaptist or John of Leydon, to draw all the
 World into a Mutiny, Rebellion, and Combustion. And the
 Stratagem is, how the common People (and Souldiers) must be
 inveigled and seduced, to conceit to themselves such a Liberty
 or Prerogative, as that it may be lawfull for them, when
 they think fit, to place and displace Kings and Princes, as men
 do their Tenants at will, Hirelings, or ordinary Servants. Which
 Anabaptistical and abominable Doctrine, proceeding from a
 turbulent Tribe of traytersonous Puritans and other Hereticks,
 this treacherous Jesuite would now foist into the Chatholick
 Church, as a ground of his corrupt Divinitie. Mr. Prynne ha-
 ving some year since diligently observed all these passages, with
 sundrie others of this nature, in those Secular Priest-books, and
 comparing them with *Campanella de Monarchia Hispanica*, c. 25.

e Here p. 19. 27. & Cardinal Richelieu's Instructions forecited; having likewise read
 f Imaginab- in the Jesuites own printed Books, f That they had no lesse than
 Werp, an. 1640. 931 Colleges and Seminaries of Jesuites erected in several parts of
 Speculum Je- the World, within the space of 120 years, and no fewer than 15
 suiticum, p. Colleges and Seminaries in Provincia Anglicana, in the English
 210, Province in the year 1640. wherein they had 267. *Socii Societatis*, Fellows of their own Societie, besides Novices, and 4 Col-
 g. See his E- leges more of English Jesuites beyond the Seas, and no less
 pistle before than eight Colleges of Irish, and several Residentaries of Sco-
 his Histori- tish Jesuites in Ireland, Scotland, and other places: And being
 cal and legal afflured by the publick Speeches of Oliver Cromwell himself, first to
 Vindication, an Assemblie of Divines and others at Whitehall 1653. and after to
 &c. An. 1655. his new modelled Parliament at Westminster, September 4. 1654. published in print, p. 16, 17. * That he knew verie well that E-
 missaries of the Jesuites never came over in such swarms as they
 have done since our late wars and changes were on foot, and
 that

* that divers Gentlemen can bear Witness with him, That
 * they have a Conspiracy and Counsel that rules all the Affairs
 * of the things of England; and had fixed in England in the Cir-
 * cuit of most Cathedrals, (of which he was able to produce the
 * particular Instrument) an Episcopal power, with Arch-
 * deacons, and other persons to pervert and seduce the people.
 * And being most certainlie informed, That the ^{Arch} Jesuite Sir h Romes Ma-
 * ²⁴⁵ Toby Matbow, though banished by both Houses, Sir i Kenelme ster piece,
 * Digby, a Jesuited papist, (whose Father had chief hand in the ^{Hidden works} of Dark-
 * old Gunpowder Treason, and was himself particularlie employed
 * to Rome by the Queen to procure men and monies from the Pope Collection of
 * against the Parliament, where he expected to receive a Cardinals Ordinances, p.
 * Cap,) & Sir Iohn Winter a person excepted from pardon, Mr, Walter ²⁴⁵
 * Mountague (two notorious Jesuited Papists, who I conspired with ^{i A Collect. of}
 * the Popes Nuncio and College of Jesuites in Longacre to destroy ^{Ordinances, p.}
 * the King, and alter the Government of the Kingdome if he re-
 * fused to turn Roman Catolick, and repeal all Laws against Ro- ^{151, 852, 858,}
 * misb Priests, Jesuites, Papists, and for that very end raised the ^{Vid Wckye} of Durb
 * first Scotish wars, and (which is most observable) that Orelly the ^{A Collect p.}
 * Popes own Nuncio in Ireland, who promoted the late horrid ^{906.}
 * Irish Rebellion and massacre of the Protestants, late President in ^{sterpiece} Romes Ma-
 * the General Counsel of the Papist Rebels there for several years, in A Collect. p.
 * to carry on that Rebellion; came all over into England, walked ^{267.}
 * openly in the Streets and VVestminster Hall, when the King was The History of
 * brought to his Tryal, and executed by their and other Jesuites Independency
 * instigation, and our Old Kingdom metamorphosed into a new ^{Part 2.} ^{a The History} of Inde-
 * Commonwealth; That n Owen Ro Oneal, and all the Irish Re- ^b of Inde-
 * bels under him, by Orellyes perswasion, entred into an offensive and dency p. 2.
 * defensive League with the New-Republicans against Marquelle ^{o See Mr.}
 * Ormond, the Lord Inchiquin, and Protestant party in Ireland, who ^{Prynnes}
 * declared for Monarchy, & the Kings Title, against their Republick. ^{Speech,}
 And being withall assured by sundry persons of credit, That there ^{Epistle to his} Memento, &
 were many Jesuites under the habit of ^{Historical &} Souldiers, listed in the ^{legal Vindica-}
 Army, and others of them under the disguise of Physicians, Apo- ^{144, 156, 170.}
 thecaries, Travellers, Captains, Merchants, Factors, Tradesmen, ^{tion.}
 Anabaptists, Ranters, Seekers, Quakers, and other Sectaries, ^{Ludovicus}
 dispersed throughout all places, to carry on and accomplish those ^{Lucius, Hist.}
 dismal changes, so long since predicted, projected by Father ^{lesuitica, p.} Parsons
 sons and the Jesuites. Yea, being further assured, by an eminent ^{144, 156, 170.}
 Divine and others more than once, from the mouth of a Noble
 English Lord, returning from Rome about 4 years since, That
 the

the Provincial of the English Jesuites, when he went to see the College in Rome, assured him, they had then above fifteen hundred of their Society of Jesuites in England, able to work in several Professions and Trades, which they had there taken upon them, the better to support, and secure themselves from being discovered, and infuse their Principles into the vulgar People.

^p See the false Jew, and his examination, printed 1653.

That the Great Anabaptist, styled, *The Administrator of Hexam near Newcastle, in the North, since removed to Colchester*, was lately examined, a Papist (if not) a priest or Jesuite; that Ramsey the Scottish Jesuite was purposely sent over into England by the Pope & Jesuites An. 1653. under the notion of a Jew, to infuse new Notions into the Anabaptists & side with them, who therupon addressed himself to *Paul Hobson* the Anabaptist, a Grand Army-preacher, and this Administrators Congregation, where he made a publick profession, ' That he was a Jew by birth, but was now thorowly converted to the Christian Religion by their instruction, with a publick Confession of his Faith, which they printed, whereupon he was publickly dipped by this Administrator at *Hexam*, and received as a Member into their Anabaptistical Church, who much gloried in it, till within few weeks after, he was by the Maior and Ministers of *Newcastle* clearly discovered, to be a grosse Impostor, yea a Scottish Jesuite, and sent up by them to *London*; where after some restraint he was enlarged without any punishment, and not long since, twice boldly entred into the University Schools at *Cambridge*, desiring conference with Mr. *Smith* the Hebrew Lecturer there, with whom he discoursed in Hebrew; professing himself, to be *Soul and Body* for the Catholick Church of *Rome*: That ^q *Eleazar Ben-Isaiah*, and his Brother *Joseph*, 2. Grand Jesuitical Impostors, at the self-same time under the Notion of converted Jews, were dipped by the Anabaptists; maintaining Dipping, not Sprinkling to be the only Baptisme of Jesus Christ, and the Anabaptists to be the only strong and glorious Christians, in their printed Book, dedicated unto our new Republican Parliament & Counsel of State, 1653. Which Mr. *Pr.* (soon after his enlargement frō *Pendennis Castle*) meeting with, discovered them to be gross Impostors, one of them a Trooper in P. *Ruperts* Army; who after a Collection made for him (as a Converted Jew) at *Dursley* in *Glostershire*, by Mr. *Woodward* on the Lords day, drank five jugs of Beer, with sundry pipes of Tobacco, whereby to digest his Lords day Supper, and disgorge his Sermons: then locking his Chamber Door in the Inne, he ran to the Maid he had sent to warm his Bed, and attempted to ravish her; wherupon she crying

^q See his Epistle before his printed Book. 1652.

ing out, & the Boy of the House (being about 11 a clock at night) endeavouring to raise the Neighbors, he therupon fled from thence, (since which Mr. Prynne heard no more tydinga of him.) And having since that most clearly discovered to the whole Nation (in his Books, intituled, *The Quakers Unmasked, and New Discovery of Romish Emissaries*, printed 1655. and 1656.) That the Franciscan Freers and Jesuites were the first Erectors of our new Sect of Quakers, (Ignatius Loyola the Jesuites Founder, being first a Souldier, then a Quaker, next a Speaker, last of all a professed Jesuit; as his Disciples now are, first Jesuites, then Quakers, Speakers, Souldiers before or after;) That Maurice Conry an Irish Franciscan, late Provincial of the English Franciscan Fryers, (having 15. extraordinary faculties granted him to exercise here in England; as to absolve all Hereticks in England, of what Nation soever; to admit men into his Order; To dispence with Oaths, with saying Canonical Hours, the Ceremonies of the Mass, for keeping Heretical Books, and other particulars which might discover any of them to be Freers, or Papists: to authorize, print what Books he allowed; concealing both the Name of the Author, Printer, place, Non obstante Consilio Tridentino:) came over into England, under the disguise of a Spanish Captain, having sundry Passports from the King of Spains Officers in the Low Countries, to raise men for his service in England and Ireland, where he continued during the Regency of our Republicans; After which in the year 1653. he procured a pass and protection to all Officers by Sea and Land under Ol. Cromwells own hand and Seal, to pass and repass about his occasions to and from Ireland; all which were taken about him in Bristol, 20 November 1655. and the very Originals under Seal brought to Mr. Prynne; who published some of them in print; yet after near two years imprisonment at Bristol, upon a *Habeas Corpus* brought by Conry, he was turned over Prisoner to Newgate, to be tryed as a Popish Priest, and let go thence (by direction as was conceived) before the Sessions, and never enquired after since. Mr. Prynne discovering all this and much more, and being most fully assured, that all the Rebellions in the Army since 1646. against the King, Parliament, Members, and all the late Changes, Revolutions of our Government ever since, proceeded originally from the Jesuites, and Romish Agents powerfull influences upon the seduced Army-Officers, Souldiers, Sectaries, and Republican Members. And long since taking special notice, that during the Armies & Republicans proceedings against the King, & in hammering out their new Common-

Common-wealth; all the most eminent, zealous, religious Members of the Commons-House, most opposite to Jesuites, Papists, Popery, were totally secluded, secured by the Army, and their Votes, Protestations, Advices, with the Addresses, Dissensions of all the Godly Ministers of London and other parts, yea

* See his *Turke & the Army* Remonstrance. 1649. (* *William Sedgwick*, their own Chaplains,) totally rejected with highest contempt; and the Counsels of the most desperate Jesuites, and popish Agents (flocking to London from all foreign parts, and walking freely in the Streets whiles the Members were under strictest restraints) vigorously pursued: So all their subsequent Actions demonstrated to him and all considerate Protestants, whose Creature their New Republick originally was, and for whose service it was created, as these memorable particulars evidence.

a See the Propositions to the King, and Mr. Prynnes Speech, p. 17, 58. His Discovery of Free State tyranny. p. 18.

1. They did quite set aside all those 5. strict excellent Bills against lesuites, Seminary Priests, Popish Recusans, and the exercise of any King, and Mr. their Romish Superstitions in any place within our Realms, which the secluded Members, and Army-Officers too at first, eagerly pursued; and the King in the Treaty of the Isle of *Wight* assented to at the first without any scruple: For which the lesuites in France, at a general Meeting there, presently resolved to bring him to Justice, and take off his Head by the power of their Friends in the Army; as the King himself was certified by an express from thence, and wished to provide against it, but two dayes before his remova by the Army from the Isle of *Wight*, in order to his execution.

b See their Votes in Feb. 1648. And Act for taking the Engagement, Sep. 6. 1649.

2. They b totally set aside and repealed by express Votes and printed Knacks, the very Oaths of Supremacy and Allegiance, as unlawfull Oaths, which themselves took and ought to take before they sat or could sit as Members in the Common- House; by the Statutes of 5 El. c. 2. & 7 Iac. c. 6. which Oaths were specially made (by the great wisdom, care and piety of our Protestant Parliament, purposely to detect the persons, and prevent the plots, conspiracies, Assassinations, Treasons, Usurpations, and new Gunpowder plots of the Romish Jesuites, popish Priests, Papists, and their Instruments, against the Lives, Crowns, Prerogatives of our Protestant Kings, Princes, their Royal posterity, Realms, Parliaments, our protestant Church and Religion, as the Statutes of 1 Eliz. c. 1. 5 Eliz. c. 1. 3 Jac. c. 4. 7 Iac. c. 6. and other Acts, with King James his Apology for the Oath of Allegiance, and sundry learned Treatises in defence of these Oaths, declare at large: *juramento fidelitatis*. Which Oaths were c refused, opposed only by the most Jesuited and desperate Papists, at home and abroad: but approved by the modos.

c 7 Iac. c. 6. Ro. Bellar. Responsio ad Apol. pro dicitur. Which Oaths were c refused, opposed only by the most Jesuited and desperate Papists, at home and abroad: but approved by the modos.

moderateſt and loyalleſt Priests and Lay-Papists who write in justification of them; and repealed to their greatest joy and advantage, by our Jeſuitized zealous Republicans.

3ly. They discharged, absolved themselves, and all other Members, Subjects, Officers, who had taken these Oaths (as most had frequently done) from the future Observation of them, and of their Solemn Protestation, Vow, League, National Covenant, made in pursuance of them; contrary to this expreſſe Clause in the Oath of Allegiance, f I do believe, and in Conscience am resolved, That neither the Pope, nor any Person whatsoever, hath Power to absolve me of this Oath, or any part thereof, which I acknowledge by good and full Authority to be lawfully administered to me, AND DO RENOUNCE all Persons and Dispensations to the contrary. And all these things I do plainly and sincerely acknowledge and swear, according to the expreſſe words by me spoken, and plain and common sense of the said words, without any equivocation or mental reservation. And I do make this recognition and acknowledgement, Heartily, Willingly, and Truly, upon the Faith of a Christian. Yet these faithleſſe Republicans, who took this Oath as Members, (and several times else upon other occasions) thus atheiſtically, like ſo many absolute Popes, against all g Laws of Nations, Nature, absolved themſelves and all others from it, and ſet it, with the Oath of Supremacy, Covenant, Protestation, quite aside like old Almanack out of date.

4ly. Not content herewith, they b imposed a new Engagement, diametrically contrary to theſe Oaths, the Protestation, Vow, Solemn League and Covenant, which every one muſt ſubſcribe with his hand, To be true and faithfull to their New Common-wealth as eſtabliſhed by them, without a King or House of Lords, putting all English Exemptions whatſoever into a New premuſure, upon a bare ſuggeſtion only before proof or conviction, and diſabling them to ſue in any Court of their Republick, or to receive or enjoy any degree, office, augmentation, or preferment whatsoever Spiritual, Eccleſiaſtical, Civil, or Militia, or fit as Members themſelves and now again) unless they would publickly ſubſcribe it; Which Engagement thousands of our Godly protestant Ministers, Gentry, Freemen refuſing to ſubſcribe, were thereupon barred of their Actions, Executions, Judgements to recover their just Debts, Rights, Inheritances, Goods, Offices; denied their degrees of Learning, ejected out of their Benefices, Headships, Fellowſhips, Vice-Chancellorships, Augmentations, Offices, Freeholds, Callings, againſt all rules of Law, Conscience, Justice, Equity, Religion, the Fundamental Laws and Liberties of the Land,

Lord William
Hewards and
Prestonsbooks
in defence of
the Oath. Mr.
Rushworths
Historical
Collections, p.
347.

c See the 2d.
part of the
History of In-
dependency.
f 3 Iſc. c. 4.

g See Grotius
De Jure Belli.
l. 2. c. 13. Dr.

Sanderson of
Oaths.
h See their
Knack, Sept.
6. 1649.

Land, their Native Birth-Rights, after all their Contests, Wars, Contributions, Prayers, Fasts, endeavours for their defence: And all by these ~~Free~~ ^{State} Men. A Tyranny, Treachery, Perjury, Apostacy, transcending any since the Creation, yet most eagerly pursued by them all their Reign, to the utter ruine of many conscientious, honest Protestants, and great rejoicing of all Jesuites and Popish Enemies both at home and abroad.

gly. The very first Act of Justice they did, by the first Commission of the peace they passed under their New Republican Great Seal for Middlesex, at the first Sessions held under them at Hix-batt, Febr. 1628, was the enlarging of a dangerous Jesuite, and another old seducing Papist, formerly imprisoned in the New prison: the only Acts done in this first Session, as those present then informed Mr. Prynne with much regret: Which was seconded with the subsequenter enlargement of other Jesuites, Priests, Papists, elsewhere imprisoned: whereupon the contrary they shut up Sir William Waller, Sir Will. Lovell, Sir John Clotworthy, Major General Brown, Commissary Coply, Mr. Prynne, Mr. Clement Walker close prisoners in sundry remote Castles divers years together, without any cause expressed, and Mr. Gervis with other Members, several Monthes, and sundry Godly Ministers, Protestants of all sorts throughout the Land, as well Parliamenters, as former Cavaliers; yea beheaded Mr. Lovell, an eminent Protestant Minister, and other Protestants, but not one Papist in their illegal High-Courts of Justice, erected by them against all our Laws, whiles these Romish Locusts were thus enlarged, unprosecuted, and had free liberty to wander up and down our three Nations, and act what they pleased to work our Kingdoms, Churches, and Religions ruine.

gly. The first who publikely owned them for a Common-wealth, congratulated this their glorious change, achievement, and entred into a League with them, was the most Catholick K. of Spain, the Popes, Jesuites, chief Patron and Propagator of their Catholick Faith and designs: whose interests they prosecuted during all their Republican domination.

^{i Speculum} Jesuit. p. 40. 217, 218. ^{Lu-} dovicus Lucius, Hist. Jesuit. ^{gly.} They entred into a bloodie invasive war against their Brethren 1.3 c.2 p. 237, of Scotland onlie for owning their rightfull Sovereign King CHARLES, 243, 288. 300, after his Fathers beheading, according to their Laws, Oathes, Duties, and Solemn League and Covenant; invaded their Country without any provocacion, slew many thousand of them with furie and cruelty in the

* Near two hundred thousand pounds a year more than all the Rovenes and Taxes amount to, such good husbands are we Field; starved, destroyed hundreds of them taken prisoners by them, and sold others of them into forein plantations for Slaves; imprisoned, sequestred, banished most of their zealous Godly Protestant Ministers, Nobles, Gentry; took all their Cities, Castles, Ports, Munition, Arms, conquered, intrallled their whole Kingdom, put them under intollerable Taxes, Tributes, and Iron-yokes of armed Governors, Garrisons still continuing amongst them to our cost destroyed their presbyterian and civil Government; and for an everlasting Monument of this their barbarous unbrotherly kindness, and gratitude towards them for their former affiances, not only kept Solemn publick Thanksgiving-Days throughout their Re-

Republike for their Slaughters of and Victories over them, but hanged up all their Ensigns in *Westminster Hall*, and transported all their Records dote prisoners to the *Tower of London*, where they yet continue.

8th. They infigated the *Dutch* to let aside the Prince of *Orange* his Family, and put them out of the superior Commands, places of Trust, they formerly merited and enjoyed, out of malice to the beheaded Kings Progeny; muticed the States against each other, and then entered into a most costly, bloody, dangerous, unchristian War with those our old Protestant Friends and Allies, continuing all their Regency, to the losse of many thousands of gallant Protestants lives, the ruine of sundry Familyes, the great weakening, impoverishing of both Nations, the scandal, detriment of the *Protestant Religion*, the griefs of all forein Protestant Churches, the great joy and advantage of both our professed Popish Adversaries, and King of *Spain* especially; who long since designed both our ruines, by their very practices, prescribed to him by *campanella* in direct words, as thole who please may read at large, in his Book *De Monarchia Hispanica*, c. 25. & 27.

9th. They freely permitted (if not encouraged) all their Republican Government, *Diurnallists* in their New-Books, and those scurrilous, Diuruals and grossie Impostors, *Lilly*, *culpepper*, and other Prognosticators in their Almanacks, besides sundry other Scribblers insufferably to revile and rayle a- from 1648. to 1653. to prophecy their downfull extirpation, execution, banishment, the utter ruine of them, their *Tribes*, *Glebes*, *Presberty*, to incuse both Souldiers and people to disown their *Ministry*, detain their *Tribes*, revile, abuse their persons, as being worse than any *Priests*, *Jesuites*, and greater *Enemies*, *Traytors* to their *Republike* than they, (who readily complied with it as a Child of their own begetting.)

10th. They permitted many thousands of Popish Primers and other Books to be freely imported, and above thirty thousand Popish and At-
tisical pamphlets of all sorts, against our church, Religion, Ministers, to be printed and vended in England without controll, as the *London Stationers* (moved out of Conscience) declared and published to them in their *Beacon fired* 1652. and *Scintilla*, which Book was presently answered by the *Beacon* quenched, subscribed by Colonel *Pride* (the new *Faux*) and other Army-Officers, (though writ by a *Jesuite* as Mr. *Pryme* was credibly informed) and presented to those then sitting at *Westminster*, erecting them against the *Stationers* and their *Beacon fired*, as a New-Gunpowder-plot, to blow up the Army, Parliament, and New-Common wealth, though a true, honest, harmless, pious, timely *Discovery* of the *Papiists* and *Jesuites* designs to blow up our Religion, Church, Ministry, A-*Prynes* di-
mongst other popish Books then printed, v Mr. *Pryme* met with one *covery of* as far as *Pendennis Castle* in *Folio*, intituled, *The Holy Court*, written by *Edmund Causin* a *Jesuite*, translated into *English* by *Jesuites*, dedicated to *our Queen Mary*, and the *Duchesse of Buckingham*, printed in *London* by *Free state* *William Bentley*, 1650; and sold by *John Williams* in *Pauls Church-yard*, as ^{19, 20.}

the Title page attests, having the Imitis Badge, and S. J. (Societas Iesu) in Capitals printed in its front. In which Folio Book (consisting of divers Tomes) Tom. 1. p. 30 to 38. 63, 64, 68, 74, 75. Tom. 2. p. 168. Tom. 3. 425 to 430. 461, 462. Tom. 5. 173, 174, 304 to 319, and other pages, The Popes Supremacy, prayer to Saints and Angels, Purgatory, Mass, Transubstantiation, and all other points of grossest popery were not only maintaine¹, assered, but our very Protestant Religion branded for Heret¹, our late Queen Elizabeth, our Ministers and all other Professors of it reviled, censured for damnable Heretiques, as Mr. Prynne then obsewed.

11ly. Themselves in divers of their printed Declarations, Knacks, and their Instruments in sundry Books, (as John Goodwin, Markham, Needham, Melton, and others,) justified, maintained, the very highest, worst, treasonable, execrable, of all Popish and Jesuitical, Unchristian

* see Prynnes tenents, practise, Treasons, as the murdering of Christian Protestant Kings, Epistle before (under the notion of Tyrants) the blowing up of Parlaments, the subversive Legal and Kingd¹ of Kingdom, the altering of all settled Laws, Governments, the forcible usurpation of others Crowns, Henris, Officers, Estates, Inb¹uit Right or Title, by force, murder, treason, the breach of, dispensation with, abdication from all sacred Oaths, Leagues, Covenants, Promises, Contrarie rebellion against all lawfull Superiors, and the open Violation of the 5, 6, 8, 9, & 10. moral Commands of God himself, under the pretences of publick Justice, Necessity, Self-preservation, Reformation, Religion, publick good, safety, advancement of the Gospel and Kingdom of Iesu Christ, repayed with their own ejection.

1 See the 2d. 12ly. They closed in an offensive and defensive League with Onew Roane, and the popish L¹ib¹ bloody Rebels, against Marquess Ormond, Inchequin, and the Protestant party there who had been the Parlaments chief dependancy. Generals and Officers, against the Rebels; in opposition to Monarchy; and when (to couler the odium of it) Col. Monke was questioned in the House for making this League with them, as done without their privity; and one of them moved, That he might be committed for it to the Tower; that famous Saint Henry Martin stood up and retorted, That he desired the Tower might be rather committed unto him for this good service: What high places of trust by Sea and Land he hath been advanced to since for this service, is very well known; whereas Marquess Ormond, the Lord Inchequin, and other Protestants in Ireland, who faithfully served the Parliament against the Irish Rebels, and bare the brunt of the first wars against them, were yet the very first persons excepted in their printed Catalogue, and New-Books, from all manner of pardon or composition either for their Lives or Estates, and are quite stript of all their Lands in Ireland, out of odium unto Monarchy, the Kings posterity. And all this to advance the Protestant Religion and Christ¹s Kingdom by and under their New Jesuitical Republick, the quite contrary way.

These 12. particulars, like so many true, good, honest sworn Grand-Jury-men, impanelled by Mr. Prynne, out of mere zeal to his native Countys, Church, Religions preservation, will give in a true impartial verdict, whose

whose proper child, our New Commonwealth, whose Instruments the *Guardians* of it, but *Guaritors* of all our liberties under it, have been and now are again, and whose works they do. He shall subjoyn a few sad Observations of like nature, during their Infant Republicks second wardship under their late *Protector*, to promote the Protestant Cause and Religion.

2. His making peace with the *Hollander* after he had dismounted the *Republican Grandees* to set up himself in their places; was in it self a Christian, pious, prudent, and commendable Act, beneficial to both Nations. But if the principle motives of it were, a vast sum of mony from the *Dutch*, put into his private purse (as some report;) or a desire to eclipse the Honour, power of the Prince of *Orange*, their chief *Protector* and his Family; to banish the late Kings Royal posterity, and Adherents out of the *Netherlands*, and leave them no subsistence, nor being there amongst Protestants of our and their Religion, to force them to seek new Quarters amongst *lesuites*, *Papists*, and cast themselves wholly on their *Charity*, on purpose to pervert them in their *Religion*, and destroy both their Souls & Bodies at once, which is visible and irreconcileable, they being all actually exiled thence by special *Articles* upon the peace with the *Dutch*. What Protestant can think upon it but with horror, as the highest *Act* of *Impiety*, *cruelty*, *barbarisme*, *injustice*, *uncharitableness*, and *malice* ever yet recorded of any professors of Christianity in the Protestant Religion.

3ly. His quarrelling with the King of *Spain*, in hopes to gain his *Indian Mines*, and sending such a Fleet, with so many thousand *English Protestants* and *Souldiers* thither, upon the bare project of ⁿ See his *Gage*, a *lesuit* professed *Papist* and *Spainiologized Priest*, who had Book and Description of lived there sundry years under the *Spanish King* as a *Priest*, (all whose family and relations have been ^o See *Romes* *desperate popish enemies to our Religion*, *King, Kingdoms*) with the ^o See *Romes* *the West-Indies*. *disasterous successe* and *fruits* there, of, to the *expence* of such vast sums of our own *Treasure*, the loss ^o See *Romes* *of* so many thousand protestant *Souldiers*, *Mariners*, and ^{Master-piece} *undoing*, endangering of our other *American plantations*; if rightly ^{and Hidden} *weighed*, was in truth rather a *Spanish* and *lesuitish* plot to *ruine* ^{works of} *Darknes* *us* and *our religion*, than to *advance* them; as *Mr. Prynne* at first reputed them, predicting the ill event before it happened. ^{brought to} *publick light*.

4ly. His cloising with *France* and the *French Cardinal Mazarin*; upon the *breach* with *Spain*, of purpose to banish poor distressed *K. Charles* (whom he drove out his 3 Protestant Kingdoms, banished

nished out of Holland: (deprived of all charitable supplies or hopes of relief from either for his necessarie subsistence;) and banish his Brother the Duke of York who had a command & great repute in the French Army, with all their Dependents out of France too, that he might the more securely establish himself and his posterity in their hereditarie Kingly power, dominions, and leave them no place to hide their heads in, (the effect, and chief end of that peace;) and that in pursuit of Cardinal Richelieu's* forementioned Instructions to ruine our Monarchy, Kingdoms, and work his infernal designs against us,) was such an inhumane, unchristian policy, as verie ill accords with our Saviours expresse precepts, Mat. 5. 44. &c. Lu. 6. 27, &c. Rom. 12. 20, 21. But I say unto you, love your Enemies: Therefore if thy Enemie hunger feed him, if he thirst give him drink: Be not overcome of evil, but overcome evil with goodness. And a President hardlie parallel'd.

Alas how shall the memorable Heroick charity, generosity, piety, justice, of our Norman Conqueror King William, (censured by this new Conqueror and his Army Saints, as the worst of Tyrants in sundry Pamphlets;) and of his Sons, William Rufus, and Henry I. towards Edgar Atheling Heir to the English Crown after the death of Edward the Confessor (when hee took it from him by the Sword, under pretext of p King Edwards last Will, and being next Heir to him in blood, not as a Conquerour by war:) Who though after his q Oath of Homage, Fealty, and Subjection to William, twice set up, as Heir to the Crown, by the English Nobility 391. Flor. Wigorn. sim. in opposition to him, twice routed by him in the Field, driven into Scotland. Ho-land, and quite left destitute of forces, friends and supplies to gain the veden, Mat. Westm. Mat. Paris, Brom- ton, Anno 1066. 1067. r Malm. de Gest. Regd. 3. 103. sim. Dunelm. Col. 976. t Flor. Wi- gorn. p. 556. Col. 213. Sim. Dunelm. Col. 216, 217. Country, returned into England, where he was courteously enter- tained

* Heret. 9.

p See Mr. Prynnes 3d. part of his Legal Histori- cal Vindica- tion & Colle- gion, &c. p. 343. to 397. q Ibid. p. 391. 392. Flor. Wigorn. sim. in opposition to him, twice routed by him in the Field, driven into Scotland. Ho-land, and quite left destitute of forces, friends and supplies to gain the veden, Mat. Westm. Mat. Paris, Brom- ton, Anno 1066. 1067. r Malm. de Gest. Regd. 3. 103. sim. Dunelm. Col. 976. t Flor. Wi- gorn. p. 556. Col. 213. Sim. Dunelm. Col. 216, 217. Country, returned into England, where he was courteously enter- tained

tained by *William the Conqueror* as before, till his death. After which *Edgar* siding with *Robert Duke of Normandy* his eldest Son, against *William Rufus* the younger : he thereupon *Anno 1091.* deprived him of all the honours conferred on him by *Robert*, and banished him out of *Normandy* into *Scotland* : But afterwards upon the accord between the 2 Brothers touching the Crown, and peace with *Scotland*, he was reconciled to *King Rufus*, and returned into *England*, where he lived securely without the least restraint ; and was in so great favour with *Rufus*, that in the year 1097. he sent him as General into *Scotland* with an Army to restore his Nephew *Edgar Son of Malcom* (who married *Edgars Sister*) to the Crown, which his Uncle *Dufnald* had invaded after *Malcoms* death, to expell *Annal pars 1.* *Dufnald*, and make *Edgar* King. Which having effected, he re- *P. 466.* turning again into *England*, lived there quietly without the least danger or restraint all *Rufus* his reign, and some years under * King * *Malm. de Henry the first*, betaking himself in his old Age to a retired private *Gestis Reg. Country life*, and dyed in peace, as our Historians then living. 3. P. 103. record. Oh that there were the like *Charitie, Ingenuity, Christi-anitie, Piety in the Saints of this Iron Age*, against whom these 3. first *Norman Kings* shall rise up and condemn in the day of judgment, when Christ himself will pronounce this heavy sentence against them for all their pretended *Saint ship* : * *Depart ye cursed into everlasting fire prepared for the Devil and his Angels, for I was an hungered and you gave me no meat, I was thirsty and you gave me no drink, (no * See *August. Tom. 10. Sec. 1.* * not out of my large hereditarie Revenues of three Kingdoms, you have forcibly invaded against your Oaths, I was a Stranger and you² took me not in, (no not into my own Protestant Realm, Court, out of which you thrust me by violence, neither would you permit those of *Holland* and *France*, where I was a Stranger to take me in, but enforced them to banish and cast me out after their former entertain-ment of me as a stranger, I was naked, but ye cloathed me not, (but strip- ped me and mine stark naked out of our Inheritances, Wardrobes, and all we had,) sick and in prison, (into which you cast both me and mine) and you visited me not, yea made it High Treason for any to do it, or so much as to pray for me in this my distressed condition, notwithstanding Gods own Evangelical precepts to the contrary, 1 *Tim. 2. 1. 3. 1. Pet. 2. 17. Acts 10. 5, 12. 2 Cor. 1. 9, 10, 11. 2 Thes. 3. 1, 2. Rom. 15. 30, 31, 32.* If the most righteous and charitable *Saints* shall scarcely be saved in this great day, O where shall these ungodly, unrighteous, uncharitable, and transcendent-ly malicious *Sinners* (not *Saints*) appear ? O that they would sadly*

u Flor. Wi-gorn. p. 464.

Sim. Dunelm.

Col. 223. Hov.

Annal pars 1.

P. 466.

Malm. de

Gestis Reg.

3. P. 103.

record.

10. Sec. 1.

Tom. 10. Sec.

1.

1. Pet. 4. 18.

2. Rom. 15. 30, 31, 32.

3. 1. Pet. 2. 17.

4. 1. Cor. 1. 9, 10.

5. 10. Acts 10. 5.

6. 2. Thes. 3. 1.

7. 1. Rom. 15. 30.

8. 31. 32. 2. Cor. 1. 9.

9. 1. Pet. 2. 17.

10. 1. Cor. 1. 9.

11. 2. Thes. 3. 1.

12. 1. Rom. 15. 30.

13. 31. 32. 1. Pet. 4. 18.

14. 1. Cor. 1. 9.

15. 2. Thes. 3. 1.

16. 1. Rom. 15. 30.

17. 31. 32. 2. Cor. 1. 9.

sadlie consider it and repent thereof, as the onlie means to avoid this fatal doom of Christ at the last day. This truth they cannot, dare not deny with their Tongues, but they contradict it by their lives, *Non contradicunt lingua sed vita.* Moneo, rapit; doceo, rapit; præcipio rapit, arguo, rapit. Quomodo non contradixit? Si ergo in ignem æternum ibit, cui dicturus est Christus natus fui, & non vestisti me: quem locum in igne æterno habebit, cui dicturus est, vestitus fui & spoliasti me? Hic fortasse ut evadas hanc vocem, mutata consuetudine, cogitas spoliare Paganum & vestire Christianum. Ad hoc respondebit tibi Christus, immo responderet tibi nunc per servum qualemcumque Ministrum suum: Etiam hic parce daramis meis: Cum enim qui Christianus es spoliis Paganum, impedis fieri Christianum. Etiam & hic fortasse respondebit: Ideo spolio Paganum, ut per hanc asperam & salubrem Disciplinam faciam Christianum. Audirem & crederem, si quod abstulisti Pagano, redderes Christiano, &c. O that our Harpies and Beasts of prey, (who have obliterated

²⁵ Epistola 44. the tenth Commandement out of all their Decalogues as the Papists have done the second) would lay it close to heart, being Saint Homil. 50. sc. 21. Tom. 10.

Peter Lum- Augstines 21. Sermon to them, as well as Mr. Prynnes: The rather, because the night before O. Cromwell Pro. died, Mr. Prynne bards, fent. 1.4. then being at Swainswick near Bath (having never dreamed of him dist. 16. and before) dreamt he was dangerously sick at Bath, and that he then sent a the schoolmen special Messenger to him importunly desiring, he would presently repair to on him. Alex. Bath, for he was very sick, and desired much to speak with him: Theol. pars 4. Whereupon (though he never saw him since 1647.) he presently quast 24. went to Bath: where finding him lying on his bed, he told Mr. P. he was very sick, and had sent for him to tell him what he should do in this condition.

* Sodainly ta- kē frō his Son Mr. Prynne thereupon forthwith answered, That he could give him no better nor other Counsel than that of Saint & Augustine (asserted by his nearest Relations and Divines as an undoubted truth) *Non remittetur peccatum nisi restituatur ablatum:* That there was no remission of Sin without full restitution of Rapine: Therefore he must forthwith restore the banchēd King to his Crown and Kingdoms, of which he had most unjustly de- proclaiming privid him; the Parliaments to its just rights, freedoms, and privileges, all Addressles Liberties, Properties, of which he had most unjustly and perfidiously defrauded them more than any man, against his Oaths, trust, duty, under- dyed with him; text of defending them; repent of all the blood he had shed, and mischief out one drawn he had done; then there was hope of mercy and pardon for him both from sword. God and Men; otherwise there was none at all for ought he knew. At which

he standing mute, as much amazed, without any Reply, Mr. *Pr.* thereupon departed, without more words; and the next morning told this dream to his *Sister*, and sundry others, telling them he was confident he should hear *some strange news* of *Cromwell* very speedily, since he never dreamed of him before; and within three daies after he heard of his death about 12. hours after his dream. O that all other *Usurpers* of others *Estates, Offices, Lands, places,* by *bloud and rapine*, wold sadly consider of it, and make real re-stitution of them before they die! then would our peace be soon restored without war or bloudshed: and their souls saved; which ^{* August. Ep.} else in all probability ^{* will be damned}, without *real restitution* ^{44.} when possible to be made.

4. His relieving, interceding for the massacred persecuted *Protestant Albigenses* in *Piedmont*, charitable Collections for them and others, was a Christian work, worthy applause: But his giving just provocation to *Popish Princes* abroad, by the ^{*}*Jesuites instigation*, to extirpate their Religion, as a very *Seminary of Treason, Sedition, Rebellion*; and to massacre, eradicate them as a *Company of Traytors, Antimonarchs, Regicides, Hypocrites, Rebels, and Seditious persons*; from his own and his *Confederates Antimонаrchical principles, practises, Treasons, Rebellions* of this kinde, both against their *King, Parliament, Monarchy, their confederated Bretbren of Scotland and their King*, as being all of one Religion, perswasion; his accommodating the King of *Spain* with whole Regiments of bloudie *Irish Papists*, who had embrewed their hands in so much Protestant bloud in *Ireland*, and were the chief Instruments in murthering these poor Protestants; his negligence in examining the misemployment of this and other Collections under him for distressed foreign Protestants; the greatest part of which are yet in the Collectors hands, or diverted otherwise. Was in truth but first to kill, wound, plunder; and then relieve them when too late.

5. His *Confederacy* with the King of *Sweden* to invade the Kingdom of *Poland*, and usurp that Crown by force, (without right or colourable Title,) upon pretext to advance the Protestant cause, relieve the Protestant Churches & propagat the Gospel there; had some specious shew of zeal to Religion: But to doe *apparent* ^{* evil, that good might come of it}; to ingage in such a war to propagat ^{* Rom. 3. 8.} the *Gospel of peace*, which ended in the total extirpation of all the *Protestants and their Churches in Poland*, whence they are now totally extirpated.

* *Albigenses* *Populi*:
iuxta *Monte Aude-*
ans, Soustons, Mo-
ras, St. Cyprien, Mu-
gungu, Palais
oemus, Aude, etc.
Hippe *Ha* *Urgos*
Parochus Huius
& REBELLIONUM
FACTIS CALVINI-
STAGNOVIT & prop-
agatur. Agit pri-
cipiis generali, pergit
magis sciencia, oper-
at exercitio adiutorio
et exercitio confidenc-
ialis exercitio confidenc-
ialis exercitio R.E.
BELLUM CALVINI
HERESIS *pro-*
crevit STIRPES
HERETICUS *BRAD-*
CATE, et pergit
et pergitur membra
dictum, Gnostica, et
indulgencia, pergit
et pergitur vici-
tas et rotas quae
colligunt, etc. Con-
tra Cunctum Iudei-
mum, Propterea ad E. *Tri-*
um *et* *Communi-*
catione in Ecclesiis Pro-
testantibus pergit. See
Millington his Visions
of Truth.

extirpated, as himself related in his *Briefs*, papers for their over-late relief: and produced a new *bloudie warr* (wherein he also sided with him) against the King of Denmark, a Protestant King, the Marques of Brandenburgh, the Dutch, and other our Protestant allies, sadly divided against each other, in late bloudy battles by *Land & Sea*, so the endangering of all the Protestant Churches throughout the world, and engaging them all in a *New Warre*, and our three Nations (in all probability) against our Protestant Brethren, (now the Popish Kings are reconciled, and ready to destroy us all) being broken in pieces amongst our selves, impoverished, butchered by one another, rather like savage beasts, than men or Christians; and that in direct pursuance of a *Campanellae*, b *Richelieu*, and c other Jesuitic Plots,

a *De Monarchia Hisp. c. 25, 26, 27.*

b See his *Instructions.*

c *Paulus Win*

deck de Ex-

tirpandis Ha-

resibus Antid-

10. 11 p 408.

412. 480. &

244. Hospini.

1. 3. & 14. p.

212, 213, 214

Lud. Lucius,

Hist. Jesuit. 1.

3. p. 175. 1. 2.

p. 186, 187,

188. Jo-

han. Cambil-

houses, de

Rebus Jesui-

tarum Abstra-

tionib. us. An.

1608.

suited Plots, who expressly write: That the *Catolicks* are to use all arts and means to divide the *Protestants*, *Lutherans*, *Calvinists*, and *Sectaries* one from and against each other, by various arts and means, and all occasions laid hold of for that purpose, that they may with more ease oppress, destroy them all; and that they ought not to neglect the opportunity to accomplish their utter extirpation when their monies are exhausted, their forces weakned, and they divided by their intestine wars. The best means being thus to destroy them by themselves, till they (like the *Kite* in the Fable) shall devour the *Frog* and *Mouse* together, during their combats with each other; Was such a *Machiavillian* Policy to advance the Protestant cause, as *Mazarine* and the *Jesuites* suggested to him on purpose to effect their ruine; as all *Wise* men, and his own Creatures now over-late discern: and *Bedlam* *Hugh Peters* in his Letter to a Great Army-Officer, the 10th of this instant *May*.

6. His endeavour to bring in the *d. Jews* with their *Synagogues* and *Jewish Ceremonies*, under a pretended hopes of their long-desired Conversion, but real intended expectation to finger *Two hundred thousand pounds* of their gold at present, and all the rest in future when transplanted; to set up their *Antichristian Judaism*, in direct contradiction to our Saviour *Jesus Christ*; and at the very self-same time, by his printed *Declaration* 24 Novemb. 1655. and private Instructions to his *New Basha's* (or *Major Generals*) to eject, silence at one blow (without conviction, bearing, or the least legal proceeding) many hundreds of *Ministers*, *Schoolmatters*, *Scholars* of the late King's party (though learned, orthodox, godly, pious, peaceable, formerly indemnified and admitted to exercise their functions) and prohibit them any more to preach, marry, administer the *Sacrament*, pray, teach School,

d See my 1.

& 2. *Demur-*

rer to the

Jews long dis-

continued Re-

mitter into

England.

School in any publike place, or private meeting of any other persons, than those of their own family, or in any Gentlemens houses as Chaplains or Tutors to their Children, under pain of 3 Moneths imprisonment for the first, 6 moneths for the 2d. and perpetual banishment for the 3d Offence: And to punish them as Rogues and Vagrants, if they wandred abroad to begg their bread, on purpose to starve both them, their wives, families, or enforce them to flee into forein Popish Realms, (being excluded out of the Netherlands) and there turn Papists to preserve their lives; when all Priests, Jesuites, Sectaries whatsoever, and Jewes themselves had so much Liberty under him; Was such a transcendent Barbarism, Impiety, and High way to extirpate our Religion, (as pious learned Archbisshop Usher told him when he mediated for their libertie, and could not prevail, as he told Mr. Prynne and others with tears, which brake his heart soon after) as the Pope, and Jesuites themselves could not have invented the like; and exceeded all forein persecutions against Protestant Ministers in Piemont, Bohemia, and Silesia, by Popish Princes, being of a different Religion, but be a pretended Protestant Zealot.

7. His Extending not only his Toleration but real Protection to all Sects whatsoever, except POPERY and PRELACY, and passing the late Bill 1657. (put on by the Presbyterians) against Papists, might favour of some disgust against those of the Romish Religion: But his extraordinary intimacy with Cardinal Mazarine, Sir Kenelm Digby a most dangerous Jesuited Papist lodged by him in Whitehall, (a chief Instrument of the union between him and Mazarine,) and sundry other Papists, Jesuites, Popish Priests: His suspending all penal Lawes, Executions against Popish Priests, Jesuits, though sometimes taken in their pontificalibus at Mass, and soon after released: His protections under hand and seal to sundry of them, particularly to Maurice Conry, Provincial of the Franciscans in England: Their coming over in greater swarms of later times, than ever heretofore, without restraint, as himself* printed as well as declared in his publike Speeches: His endevours to stop the late Bill against Papists the very morning he was to pass it, by his Whitehall Instruments, who moved its suspension for a time, as not suiting with present Forein correspondencies, (against whom it was carried by 88. Votes, That it should be carried up with the rest then passed:) With the Copy of his Letter to Card: Mazarine, (in many good hands, affirmed to bee real not counterfeit) excusing his passing this Bill, as carried on by a violent Presbyterian party much against his

* see here, p.
42. 43.

*his will; yet it should not hurt them though passed, &c. which accordingly fell out: The large expressions made to those of Dunkirk in his name by their Gov: Lockert, to protect them in the full and free exercise of their Romish Religion as amply as ever the King of Spain did: with other particulars of that nature: And his great encouraging of all sorts of Sects & headed, acted by disguised Jesuits, Priests, Friars, as M.P. hath elsewhere fully evidenced: Are demonstrations beyond all exceptions; what an *Advancer* he was of the true Protestant cause and Religion?*

e My Quakers
Unmasked,
1655. And
New Discove-
ry of Romish
Emissaries,
1656.

8. His undermining, subverting all our Fundamental Lawes, Liberties, Properties, (and Parliaments too) in the highest degree, by his own and his Army-Officers, Councils, new printed *Folio Ordinances, Instruments, Taxes, Excises, High Courts of In-justice, Major Generals Commissions, Instructions, Proceedings*, by committing sundry persons Close prisoners (some of them to foreign Islands) without any cause expressed, legal trial or conviction divers moneths, years, by warrants under his own or his Councils hands: His stopping returns of *Habeas Corpus*, when granted, or removing the Prisoners to new remote prisons: His seising, securing the persons, horses, arms of thousands, and banishing them from *London* time after time, upon mere forged Plots, Fears: His disbanching his own Judges for not complying with his illegal will: His oft stiling MAGNA CHARTA, MAGNA FARTA with highest indignation: Committing 3. Lawyers to the Tower at once as *Traytors*, for daring to argue an *Habeas Corpus* against his illegal Commitment, and *Whiteball* Ordinance for Excise in *Conyes* case (a presidenc not to be paralleld:) his prohibiting f all Lawyers, Solicitors, Judges, and Courts of Justice whatsoever under him, to plead, act, or admit any proceedings, or legal trial at Law against his illegal Ordinances and absolute commands, under pain of his highest indignation: His defrauding most Patrons of Taxes, 14 De-cemb. & 17 Match 1653. their livings and lapsing them, (by his own Ordinances, Instruments) into his own hands, refuling their honestest,ablest Clerks, May 4. & June without any cause assigned, and denying them the benefit of 8. 1654. & Quare Impeditis after judgement given upon them by his own The 1. Part of Judges. All these are clear demonstrations to Mr.P. beyond contradiction; That our Infant Commonwealth both in its birth, my Legal and Historical Vindication, &c. p. 66. 10 growth, progress under its old *Guardians*, and New *Protector*, was but the *Jesuits, Popes, Spaniards, Mazarines*, and our Popish Enemies new Creature, and Instrument to ruine our Protestant Church,

f See his
Whitehall
Ordinances
for Excise and
Taxes, 14 De-
cemb. & 17
Match 1653.
The 1. Part of
my Legal and
Historical
Vindication,
&c. p. 66. 10
90.

Church, Religion, King, kingdoms, Laws, Liberties : The very name of *Magna Charta* it self (for which our ancestors heretofore spent so much bloud and treasure in reality, and we of late only in pretence) being so execrable to our New Free-States men, that in September 1650. it was expunged out of a Petition M. P. drew for Mr. Luttrell, (to save Dunster Castle the habitation of him and his ancestors, from being pulled down over his head before hearing or Notice, by an Order issed for that purpose and put in execution) to John Bradshaw and their Free-State Council at Whitehall, by their Attorney Prideaux order, because it would distast them: and a Great Fart was more savory to Oliver's red nose than it : all in pursuance of the Jesuits old Plot : as you have heard out of Watsons Quodlibets : This M.P. shall a little insist on, because of a present design against our Laws now eagerly pursued.

The late Parliament in a above one hundred Declarations, Ordinances, Orders, Votes, made this their principal Charge against the ^a Exaft. Col-
legion. p. 7. Kings Jesuitical Counsellors, and the Popish Forces raised by him, 2- 10. 267, 268, against the Parliament, that they endeavoured the subversion and 340, 342. extirpation of our antient fundamental Laws & Government : 376. 459. 491. and that one of the b chiefest causes of their taking up arms and raising 10. 495. 503. Armies against them, was for the necessary defence and preser- 573, 575, 680. vation of these antient Good old Laws and Liberties; (the Inheri- 665, 666. tance and Birthright of every English Freeman) whereby not 825. 832. 839. only his Majesties Regal Authority, but the Peoples security 907. 10. 916. b A Collecti-
of Lives, Lands, Livings, Privileges, Liberty, (both in ge- on of Ordin-
neral and particular) are preserved and maintained, and by nances p. 13. the abolishing, innovating or alteration of which, it is impossible 30. 34. 42. 43. but that present confusion will fall upon the whole State and 98, 99. 161. Frame of this Kingdom : as the whole Parliament of 1 Jacobi 167, 168, 169. ch. 2. expressly declared long since in the Prologue of that Act, 185. 199. 203. the late long Parliament in sundry Declarations ; Yea King Charls 204. 211. 227. himself in his Declaration by advice of his Council, to all his Sub- 275. 282. 294. jects, Dec. 15. 1641. Exact Collect: p. 28, 29. his Answer to the 305. 313. 317. Lords and Commons Petition, April 9. 1642. Ibid. p. 140. to 340. 363. their Declaration May 4. 1642. p. 163, 164. and elsewhere, the De- 371. 380. 417. fence whereof against invasion, subversion, he made the ground 420. 423. 425. of raising Forces against an Anabaptistical party & faction in the Par- 432. 451. 10. liament, intending to subvert and extirpate them root and branch, as you 460. 504. 513. may read at large: lb. p. 326, 443, 451, 514, 515, 555, 556, 561, 562, 577, 578. Ap- pendix. P. 4. 579, 619. A Collection of Ordinances, p. 28, 38, 39, 116, 117. Yet 15. not-

notwithstanding all these Parliament Declarations and Commissions in pursuance of them; the Army - Officers, Soldiers, by the Jesuits suggestions, have been so far intoxicated, as to attempt the *utter subversion and extirpation both of our Laws* (and Lawyers too) for whose defence they were principally raised, in

* Here, p. 42. perfuite of * *Father Parsons* forementioned design, under pretext of reforming them: though the bare indirect attempt to subvert them in a farre inferiour degree, was adjudged HIGH TREASON in *c Straffords and Canterburyes cases*, for which they both lost their Heads AS TRAYTORS, and in the Case of the Ship-money Judges in the long Parliament.

e See their impeachments, Trials, The Act, & Ordinance for their Attainders, Mr. Pym's speech, Mr. St. John's Declaration, & Argument against them, and first part of my Legal and Historical Vindication, &c.

* *Lilly, and Culpepper.*

Notes.

That they have prosecuted this design in *England* to subvert our Fundamental Common Lawes, and Great Charter of our Liberties, is most apparent by their proceedings in their *Mock Parliament*, and printed *Vote 20 August 1653. Ordered, there should be a Committee selected To consider of a New Body of the Law, and the Government of this Commonwealth*: Compared with *A True state of the Commonwealth of England, Scotland and Ireland, &c.* printed 1654. p. 15, 16, 17, 18. which assures us, *That there was a strong prevailing party in that Assembly, whom nothing would satisfy. But a total eradication of the whole Body of the Good Old Laws of England, (the Guardians of our Lives and Fortunes) to the utter subversion of Civil Right and Piety, &c.* And our two Jesuitical *prognosticators were so confident of it (as if the Stars in heaven had concurred herein with the Jesuites and Anabaptistical Conventicle then on earth) that in their scurrillous Prognostications they predicted the down-fall not only of all our *Ministers*, and their *Titles*, but of our *Laws and Lawyers*, Prognosticating, in the moneths of *January, February, September, October, and December 1654. That the Lawes & Lawyers of the Nation should be pulled down to the ground; That the Great Charter it self should be called into question with other Liberties, as not fitting with English mens brains at this time; That the Crabtree of the Law should be plucked up by the roots, to hinder the future growth thereof; There being no reason we should now be governed by the Norman Law, since the Norman Race is taken away by the same instrument (the sword of Conquest) which brought it in.* They are the very words of these false Prognosticators, who have many such like passages in them both before and since. Which, compared with the late speeches

ches of many Common Souldiers: That there should be no more Terms in Westminster Hall: That they hoped very speedily to see not only the Lawyers gowns, but the Lawyers themselves hanged up over the Courts in Westminster Hall, where the decayed Scots coulours hung, to supply their vacant places: That it would be a goodly sight, to see all the Trees in St. James's Park hung with Lawyers and their gownes; with sundry such like speeches, since May 6. 1659. All these compared together, (with what Mr. Prynne hath frequently heard the Soldiers say during his neer 5. years close Imprisonment under them, and their New Republike in Dunster, Taunton, and Penden-
nys Castles) That they hoped ere long to see and leave **neither one Lawyer, nor Parish Priest throughout England.** Nor yet steeple, steeple-house or Bells, which they would sell, or cast into Ordinance to fight against the Dutch, &c. with some Petitions and Pamphlets now on foot to the like tune; and the Army-Officers fresh Proposal, to those now fitting and their Votes thereon; for the reformation of our Laws, &c. Are an infallible evidence to him, that all our former, late, and present changes of this Nature, for which this formerly elected *Republican Conventicle* is now reassen-
bled, are the meer proiections of the *All-swaying Jesuits*, to work our Laws speedy ruine. It being their professed practice even in other forein Popish kingdoms, to subvert their fundamental Lawes, especially those which concern the inheritance, succession of the Crown, and Liberties of the Subjects; for which take these two Testimonies even from forein Papists themselves. The 1. in that memorable Peece, *t Consilium de recuperanda et in posterum stabilienda Pace Regni Poloniae per Jesuitarum electionem*, presented to the Parl. of Poland, An. 1607. out of which they were soon af-
ter banished. *Hic autem vos notare velim etiudem pectus Jesuitarum non minorem efficaciam esse in oppugnando et expugnando Republica, atterendis Legibus, quoties nempe sentiuntur, se ab his, in instituta sua venatione, impediti. Et quod ad Leges attinet, be politi- ca tinae, Illas practice atrocere consueverunt et excedere; quibus jus successoris in regno continetur, Liberasque et Pax publica affirmatur.* Which he proves by several presidents of their shaking abolishing the very fundamental Lawes of this Nature, in France, Hungary, Styria, Austria, Carinthia, and elsewhere: and that with such success, *ut obtritis legibus quibus praeditarum Nationum libertas nitebatur, partem earum penitus oppresserint, partem ad extremam desperationem adigerent: In predicatione Provinciis ali- cuti*

See Hospini-
an Hist. Jesuit-

tica, l. 3. & 4.
speculum Ie-
suiticum, p.

119. Ludovi-
cuss Lucius,

Histor: Jesuita
l. 4: c. 5. where
it is printed
at large &

Thuanus Hist.

l. 138:

cubi Illustribus et Antiquissimis Nobilitatis Familias publice dicem diclum esse intra quem se, aut coram Iesuitarum Tribunali agant, aut relictis patris sedibus alio migrant. And is not this the sad, desperate condition of many ancient Noble Protestant Families, Knights, Gentlemen and others, both in England, Ireland, Scotland, and of the Royal Protestant Family, since our late Wars, Changes of Government, Parliaments, and extirpation of all our Fundamental Laws, Liberties, Properties, by the Jesuits and their Instruments? O let our whole Nation and Republican Members too (once shamefully ejected by those now calling them in) consider, consider, consider this over and over, and lay it close to heart: least closing with the Jesuits now again in this New Convention, as they assuredly did in the Old since December 1648, till April 1653, they incur that sad fate of u King Henry the 4th of France; who after the execution of some and banishment of all Jesuits out of France, upon John Cattles one of their disciples stabbing him in the cheek, with an intent to murder him; and afterwards recalling, favouring, flattering them by building a stately College for them, entertaining one of them Lewis 13. Ho for his Confessor, and bequeathing his very heart unto them, to be interred with them after his death, together with a very large Legacy of Plate and Lands; yet they soon after procured their desperat 153. to 159. Assassinate and Disciple Raviliac to stab him to the heart, in Lud. Lucius, the open street in Paris, An. 1610. A Just reward for his neglect, contempt of his Parliaments timely admonitions in sundry Remonstrances presented to him, never to trust or recall them more; and the notable Epigram against the Jesuits, tendered to him by a true Philopater, Anno 1603, wherein there is this memorable passage in relation to their subversion of all ancient Fundamental Laws.

*Cuinam Hominum ignotum est Jesuitas nocte dieque,
Nil mevstari aliud quam qua ratione modove,
Prisea Statuta quant, Patriasque evertere Leges;
Inque locum Antiquis totum in contraria Nobis,
Iura dare; & sanctos privata ad commoda Vitus,
Fl. dicere; nulli unquam quod post mutare licebit? &c.*

M.Prynn considering all these particulars, and knowing that this sodain re-assembly of the old elected Republican Members, now sitting, originally proceeded from the Jesuits projection, solicitation, and Anabaptistical Sectarian party formerly combining with them, in all their proceedings, against the late King, (at whose execution the *Queens own Confessor was present in a Soldiers habit, flourishing his sword when his head was off as well as other Jesuits,

Jesuits, Popish Priests, overjoyed with that spectacle) the secluded Members, the House of Lords, and transformation of our Kingdom into a Commonwealth, to accomplish their remaining designs, left unfinished; projected in terminis by * Father Parsons and ^{* Watsons} the Jesuits, and violently pursued in the short Mock-Parliament ^{Quodlibets, p} nominated at Whiteball by the Army-Officers themselves, 1653. ^{92, 94, 95, &c} viz: To eradicate the National Church, Ministers, Ministry of England, ^{Dialogue, p} 95. Advowsons, Titbes, Glebes, with Parochial Churches, Chapels, as Anti-christian, and leave not one stone of them upon another: Which John Canne (the new-voted Diurnall-man) in his *Voice from the Temple*, then dedicated to them, particularly excited them to, with all speed and earnestness, as their Generation-work, expected, required of them by God and all the Saints of the Land) To sell all the Crown, Colleges, Universities, and Corporations lands yet remaining, to support and pay the Jesuited Army (kept up so long on purpose to ruine, eat us out.) M. Prynne thereupon, held it his bounden duty, both as a Member, Lawyer, Englishman, and former Patriot of his Countries Liberties, against all Jesuitical Underminers of them and our Protestant Religion, truly & fully to discover the same to the whole English Nation, Army, and those now fitting; and to presse it home upon their Consciences by this his *Narrative*, whether they will hearken to, believe, obey it, or not, since he was forcibly secluded from doing it by Speech: having sufficient warrant, encouragement, and protection for it, (as he apprehends) from God himself, Ezech. 2. 4, 5, 6. and Jer. 1. 18, 19. For they are hard of face, and stiff hearted; Therefore (Son of man) I do send thee unto them, and thou shalt say unto them, thus saith the Lord. And they, whether they will bear, or whether they will forbear, (for they are a rebellious House) yet shall know, that there hath been a Prophet among them. And thou Son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou doest dwell among Scorpions; Be not afraid of their Faces, nor be dismayed at their Looks, though they be a **Rebellious House**. And thou shalt speak my words unto them, whether they will bear, or whether they will forbear. But thou Son of man, bear what I say unto thee (and O that all the seduced Army, Republican Members and their confederates would now hear and obey it too) Be not thou rebellious like that rebellious House. For behold I have made thee this day, a defenced City, and an iron pillar, and brazen walls against the whole Land, against the Princes thereof, and the Priests thereof, and against all the people of the Land (engaged against thee and thy true Good Old Cause) And they shall fight against thee (by sundry scurrilous

scurrilous Pasquils, Petitions, Slanders, Reproaches, and armed
secluding Guards) but they shall not prevail against the. For I
am with thee, saith the Lord, (as well now as in all former Engage-
ments, Trials for this Good cause) to deliver thee, The assur-
ance whereof hath made him so resolute, as singly by himself,
to encounter an whole armed Host and House, at once, and through
Gods blessing to rout them in a manner by his bare presence, and
their Good Old Cause in a great measure by his single Opposition:
The sole praise whereof he desires to render wholly and solely b to the
Lord of Hosts, and c God of the Spirits of all flesh, and not in
any kind or part to himself, d a mere worm and not a man, an earthen
Vessel; yea one of the weak, base, despised things of the world, and a
thing that am not, whom yet God can and may make use of, to confound
the things that are mighty, and to bring to nought things that are, that no
Flesh shall glory in his presence, and that the excellency of the power might
be of God and not of him; who hath promised, that e One of his faith-
full people shall chase a thousand, and two, p[er] ten thousand to flight,
(in a true Good Old Cause and Quarrel) for the Lord their God
be it i[er] that fighteth for them as he hath promised. What then might all
the secluded Members and old Lords House do, and all the well
affected Orthodox Protestants in our three Nations, had they but
hearts, wisedoms, courage to joyn their Counsels and endeavours
together, (according to their Solemn League and Covenant) to vin-
dicate their true Old Cause and Parliamentary privileges, against
all inconsiderable Oppugners and Subverters of them.

Mr. Prynne ; having neither Wife nor Child to provide for, not much to care for, and never yet desiring any New Office, Advancement or Employment in this present world, nor receiving the least reward for all his faithfull publick services, nor recompence for his manifold losses, sufferings, expences for the Publick to whom he hath ever been a faithfull unmercinarie Servant, is in good hopes, that the serious perusal of the premises, will convince the Good Old Cause now cryed up, to be a cheat of the Jesuites put upon the Army, (as Hugh Peters apprehends, files it in his Letter, the 10th. of this May, to a chief Officer of the Army,) and also wipe off all the Mis-reports, Scandals, Reproaches, Censures, yea acquit him from the heavy charge of Sedition, Mutiny, Treason, against the Infant House and Republick, cast upon him for his actions or discourses here related, by those who are reallie guilty of cheate Crimes in the highest degree, by subverting our ancient

Kings.

Kings, Kingdomes, Kingship, Parliaments, Peers, Privileges, Laws, Liberties, Properties, Oaths, by their Jesuitical plots and innovations, and making a prey of all the publick wealth, Lands, Revenues of the Crown, to enrich themselves, and maintain a seditious Army, utterly to devour the small Remainder of our publick and private wealth almost drained to the dregs; and betray us into the hands of our forein Enemies, when they have left us neither hearts, hands wills, mony, nor means, manfully to resist their invading power, and reduced us to that slavery, as rather to live under any forein Tyrannie, than an g oppressing Sword of their own domineering ^{g Jer. 46. 16.} ^{q. 50. 16.} ^{h Calipine,} ^{H. Aliok, sum-} ^{ma Angelica} ^{Tit. Seditio.} ^{Cicerio de Re-} ^{Publ. I 6. Lu.} ^{23. 19.} ^{i Luke 6. 22.} ^{k See the Ap-} ^{whose Hearts, House Sedition truly dwells.} ^{pendix to Mr} ^{guixos, o Angelus de Clavasio, and p sundy others who write of} ^{Rushworths} ^{Historical Col} ^{p. 30. to 40,} ^{41. 42.} ^{I Polit. I. 3. &} ^{Ethic. I. 8.} ^{secunda Artic.} ^{11. & Qu. 11.} ^{n summa An-} ^{gelica, Tit.} ^{Seditio.} ^{o See the} ^{sovereign} ^{Power of Par-} ^{liaments, par-} ^{192.} ^{4. p. 187, 188.}
 sum itio, when a few confederated Innovators shall separete them selves from the General body or Assembly of the Kingdom, Church, Parliament, House, whereof they are Members, and all a part by themselves, as a divided Republick, Church, Parliament, House, without and against the Generalitie, and true lawfull Members, and separete them from their company. And if this be truth, as k our Statutes, Lawbooks, Casuists, Canonists, and Historians accord, we shall know in ⁱ ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} ^{qq} ^{rr} ^{ss} ^{tt} ^{uu} ^{vv} ^{ww} ^{xx} ^{yy} ^{zz} ^{aa} ^{bb} ^{cc} ^{dd} ^{ee} ^{ff} ^{gg} ^{hh} ⁱⁱ ^{jj} ^{kk} ^{ll} ^{mm} ⁿⁿ ^{oo} ^{pp} 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in ; and to the Lord Fairfax then General , and the General Council of war , in his Epistle Dedicatore to them , when they first espoused their present Good Old Cause. His words are home and piercing. **Destruction you practise**, it is your work, it is your end , you cannot see beyond it , and you are hastning to it , it is the center to which you tend , and therefore I cannot but shew it to you , that you may stay your course before the pit shut her mouth upon you. You are full of glorie in the great things you have done , wonderfull thing ! a mighty presence of God. But in sum what is it ? **You have torn a poor sunfull Kingdom in pieces**, you have executed wrath upon your Brethren , Friends , and Countrymen , you have laid desolate your Father the King , the Parliament , your Mother , your own Country : This is your gloriety to be Executioners , Assyria the Rod of mine Anger , what a Crown is this ? Have you restored , blessed , healed , comforted , saved any ? No , You have but plunged the Kingdom and your selves into a Pit of Darknesse and Confusion. You drive furiously over the King , Parliament , Laws , Conscience , Loyalty , Privileges , so as no human nor sacred thing can stand before you. It is high time to withstand you , for it is not men onlie that suffer from you , but the Lord : Your Sword goeth so deep that it pierceth through his Soul also : You are gone so farre in dissolning the Foundations of Government , that you are come to him who upholds the Pillars of the earth : you reach to the head of Principalities , and Powers ; to the Lord who is the Author and Upholder of all these things. He is in these despised broken Ordinances of his , and sensible of every blow that is given to them : You have digged through the wall of Flesh and men , and through the partition wall that divided them from God , and now you are in the bowels of the Lord ; these miserable broken Powers are now the Lord. Go

^a Pf. 68. 21. ^b on , ear and read , you will at last look upon him whom you have pierc'd , and mourn. O that you would now do so in good earnest , as you pretend only in your Declaration of May 6. 1659.

^c Rev. 15. 3. ^d Mat. 4. 23. c. and a yet go on still in your former Trespasses , for which God will

^e 9. 35. c. 13. 19. wound your hairy Scalps. O consider , that Jesus Christ , whose

^f c. 14. 24. Servants ye pretend to be , is both a ^b King of Glory , & a ^c King of

^g Mat. 10. 7. c. Saints : That the Gospel you profess is the ^d Gospel of the Kingdom ; (not Republick) yes , the ^e Kingdom of God , and of

^h 12. 28. c. 21. ⁱ Heaven in Gospel-language : That his Church whereof you

^j 43. c. 4-43. c. 8. ^k 1. 10. c. 16. 16. ^l Acts 20. 25. pre-

pretend your self Members, is frequently styled a ^c Kingdom, ne- f 1 Cor. 15.24.
 ver a Common-wealth (or at least bnt ^e once, and that not in op- Col. 1.13. Rev.
 position or contradistinction to a Kingdom, which is the first excel- 12. 10.
 lenteſt of all Common-wealths, as ^b Heathen Philosophers, Polititians ^g Eph. 2. 11.
 and Devines accord,) but as the verie ſame with it: That the h Aristot.
 Saints themſelves are styled, the ⁱ Children of the Kingdom, (not Polit. 1.3.c. 12.
 Republick) & Companions in the Kingdom of Christ, even in h. 4. c. 2.
 this world; yea a ⁱ Kingdom of Priests, a Royal Priesthood; i Mat. 13. 38.
 Nay Kings and Priests to God the Father, and that by Chrifts k Rev. 1. 9.
 own conſtitution. Conſider yet further, that Heaven it ſelf, in- l. exod. 19. 6.
 to which you expect at laſt to enter, is ever ſtiled = the Kingdom Rev. 1.6.c. 5.
 of Heaven, ^m an heavenly and everlasting Kingdom, a ⁿ Kingdom 10. c. 20. 6. 1.
 which cannot be moved, a ^p Kingdom which ſhall have no Peric. 5.
 end; (never a Common-wealth;) That in this Kingdom we read m Mat. 5.3.19.
 of nothing but ^q Crowns, Scepters, Thrones, Robes of Glory and Ma- c. 7.21.c. 8. 11. 2.
 jesty, and of ^r reigning in it for ever and ever. That Christ himſelf Tim. 4. 18.
 hath promiſed, appointed, and his Father given to all his Saints o Heb. 12. 28.
 the ^s Kingdome of Heaven. Upon which account they are now p Dan. 7. 27.
 ſtiled: Heirs of the Kingdom, and ſhall hereafter ^t inherit & pos- Lu. 1.33. If. 9.
 ſeſſe this Kingdom, receive the Crowns, wear the Royal Robes, fit 2 Tim. 4. 8.
 upon the Thrones provided for them in it. How then have the c. 20.4. c. 9.11.
 Enchanters of Rome, Spain, France, ſo far infatuated your under- c. 7. 9. 13. 14.
 ſtandings, bliaſed your Judgements, intoxecaſed your Brains, r 2 Tim. 2. 22.
 perverted your Wills, corrupted your Affections, ſearcd your Con- Rev. 22.5.
 ſciences, engaged your unrulie Paſſions, as notwithstanding all f Lu. 12. 32.c.
 this, to make you *Bedlam madde*, againſt all Kings, Kingſhip, t James 2.5.
 Kingdoms, Crowns, Scepters, Thrones, Principalities, and Kingly pow- u Mat. 25. 34.
 er, as to abhor, and engage againſt both the things themſelves
 and their verie names, yea to extirpate them root and branch, a-
 gainſt his expreſſe Evangelical precepts, word and praſtice of all
 his Saints in either Testament, to dote upon ſuch a ſtrange Utopi-
 an Common-wealth, and new Freeſtate, the verie names whereof,
 much leſſe the things, you find not once in Scripture in your ſeſſe,
 and never yet read of in the militant or triumphant Church of
 Christ. Let Mr. Prynne a little expouſtulate the caſe with you, not
 as a Lawyer but as a Christian. Do you indeed believe the Scrip- x Pf. 47. 7.
 ture, to be the very will and word of the ^x Great King, the Sov- Gen. 18.25.
 eraign Lord, and Judge of all the Earth, and of Jesus Christ, y the King y Rev. 5. 3. &c.
 of Kings, the Lord of Lords, and King of Saints, which you are bounde c. 19.16. 1.
 in Conſcience, under pain of eternal damnation to believe and Tim. 6. 15.
 obey

obey ? If not, proclaim it as loud to the world with your Voyces,
 as you do by your Swords, & Actions ; and then all will know
 you in your Native colours, to be no *Saints* but real *Abetts*, and all
 reasonings with you will be in vain. But having a better persuasions
 of you, b That you believe the *Scripture* to be the c only rule of your Con-
 sciences, *Judgements*, *Lives*, both as *Souldiers* and *Christians*. Then
 answer clearlie to these interrogations; The Lord of Hosts himself
 most peremptorilie and preciselie commands you, To fear God, be-
 nsur the King, 1 Pet. 2. 17. Rom. 13. 7. Yea to fear the Lord and
 the King, (coupling both these together as unsuperable) and not
 to meddle with those who are given to change, Prov. 24. 11. How can,
 how dare you then dishonour, vilifie, reproach, destroy, both
 your natural King, and Kingship too, without the least fear at
 all of God or the King, and change them into a New Republi-
 can Conventicle ? He commands you to subject your selves to
 the King as *Supream*, both by the *Ordinance* of God and man, and that
 for the *Lords* sake : and avoiding scandal to Religion, 1 Pet. 2. 12, 13.
 To be subject to the *Higher Powers*, and amongst them more especiallie
 to *Kings* and *Principalities*; and that not only for fear of wrath, but
 for *Conscience* sake, for their Reasons clearlie expressed: Because they
 are of God, and ordained by God: Because they are the *Ministers* of God
 for your good. Because they are Gods *Avengers* to punish you, if you
 disobey, resist, or do evil; Because they who resist them resist the *Ordinance* of
 God, and shall receive to themselves *damnation*, Rom. 13. 1. to 8. Tit.
 3. 1, 2. With what face, heart, confidence, conscience, then can
 or dare you, not onlie not submit, subject your selves to, but ex-
 alt yono selves above, against your lawfull *Sovereign Kings*, and
Higher powers, so far as not onlie to resist, but destroy their Per-
 sons, Powers, Kingships, *Principalities* themselves though Gods
 own *Ordinance*? and that out of pretended *Zeal* and *Conscience*
 coo; and hope to receive a *Crown* on Earth, or in Heaven for it,
 when as God himself denouncest *Damnation* to you, for your
 verie unwarrantable resistance of them alone, and much more for
 their destruction. God requires you to make *Prayers*, *Supplications*,
Intercessions, and giving of thanks *first of all FOR KING S,
 that Y O U may live a peaceable and quiet life (under them) in
 a ll Godliness and honestie, for this is good and acceptable in the
 sight of God our Saviour. * To make prayers to the God of Hea-
 ven FOR THE LIFE OF THE KING AND OF THE KINGS
 SONS, Ez:4 6. 12; 13. To pray with all the primitive Church and
Saints

* 1 Tim. 2. 1,
2, 3.

* See Tertul. Apologia. in FOR THE LIFE OF THE KING AND OF THE KINGS
 SONS, Ez:4 6. 12; 13. To pray with all the primitive Church and
Saints

Saints of God, *Psal. 72.* 1. Give the King thy Judgement O God, and thy Righteousness unto the Kings Son : How can, how dare you then, not onlie neglect these Duties, but prohibit, condemn, punish them, as no lesse than High Treason in others ? and not onlie fight, but curse, revile, pray against the King, and the Kings Sons too, and take away their lives, livelihoods, instead of praying for them, reporting it both your godlynesse, honestie, yea a Duty acceptable, and well pleasing unto God. *e Hear O Elay 1. 2. Ps. 114. 7.*
Heavens, and tremble O Earth at this great impietie ; God commands you *Eccles. 8. 2.* *To keep the Kings Commandement, and that in regard of the Oath of God* : And dare you against all your Oaths of Fealty, Homage, Supremacy, Allegiance, Protestation, League, Covenant, printed Declarations, and your own Propositions *1 August 1647.* *That the Kings Person (and Royal Issue) may be restored to a condition of safety, honor, and freedom in this Nation, without diminution of their personal Rights both abjure, eradicate King, Kingship, and the Royal Posterity ; that you may no more keep nor obey anie of their Superior Commands, and prefer the Commands of anie undutifull Army Officers, (raised onlie to defend the King and Parliament from all force and violences) before both their Ordinances, Proclamations, Commissions, Votes, to both their ruines ? God enjoyns you not to Curse the King no not in your iouths, & not to revile or speak evil of the Ruler of your People, *Eccles. 10. 20. Exod. 22. 28. Acts 23. 5. Tit. 3. 2.* And can you, like those wicked Idolatres, *Isay 8. 21. Curse your King and your God, and look upward* : and like those unjust, carnal, brutifull Beasts, (made to be destroyed, and reserved to the day of Judgement to be punished) despise Dominion, speak evil of Dignities, Kings, Kingship, *2 Pet. 2. 9 to 14. Jude 8,9,10.* for which the Cospel it self denounceeth, *Woe unto you, perishing in the gain-saying of Core, Jude 11. that you shall utterly perish in your own Corruption, and receive the reward of unrighteousnesse, 2 Pet. 2. 12, 13.* Christ himself more than once enjoyns you in the Cospel, *To render to Cæsar the things that are Cæsars, to wit, all his Dues, Tributes, Custom, Fear, Honor, Mat. 22. 17, 21. Mar. 12. 16, 17. Lu. 20. 22, 24, 25. Rom. 13. 7.* how can, or dare you then wrongfully forcible take away and detain from your rightfull King & Cæsar, not onlie all these his Dues and Crown-lands too, but his verie Crown & life to boot, & instead of making restitution of them to his Son when he came to demand the fruits of his Fathers Vineyard, do and say with those wicked Husbandmen in the Gospel, *Mat. 21. 38.**

*f See the True
Old Cause truly stated.*

21. 38, 39. Lu. 20. 14. this is the Heir come let us kill him, and the Inheritance shall be ours, and cast him out of the Vineyard. O remember the sad doom which Christ himself and all his Auditors have denounced against you for it in these Texts, & Luke 19. 27. then tremble at it. If all these Precepts will not affect nor reform you, Consider, That it hath been the general constant importunate desire of all Nations, and Gods own People too, (wherin God himself hath gratified them) to set up Kings to judge, rule them, and fight their battles, Deut. 17. 14, 15. 1 Sam. 8. 5. 19, 20, 22. Jer. 25. 18 to 27. For all the people unanimous to rejoice, and expresse their gladness, contentment, satisfaction delight, triumph, at their Kings solemn inaugurations, with Trumpets, Feasts, Shouts, Acclamations; & to echo out this unanimous publick Ovation, again and again, God save the King, Let the King live, O King live for ever, and to use the self-same expressions in all their private and publick Addresses 1 Sam. 11. 24. 2 Sam. 16. 16. 1 Kings 1. 25. 34, 39. 2 Kings 11. 12. 2 Chron. 23. 11. Ezra 6. 10. Psal. 72. 10, 15. Dan. 2. 4. c. 3. 9. c. 6. 6. 21. Mat. 21. 5. 9. And will you be Antipodes to all other Nations, yea to Gods own people in all Ages, and cry out still with united shouts, O do not save but destroy, crucifie, behead, extirpate, King and Kingship too; away with them, away with them from the earth, let them never live but die, die, and that for evermore? What madnesse, what frenzie is this? When the wicked Jews cryed out to Pilate against our Saviour Jesus Christ, (who was born King of the Jews, Mat. 2. 2.) away with him, away with him, crucifie him, crucifie him. Pilate himself used this Argument to reppresse their furie,

g 1 John 9.
12. to 23.

g Behold your King, shall I crucifie your King. At which they were so non-plussed, that their Chief Priests had no other Answer but this to evade it, We have no King but Cesar, If thou let this Man go thou art not Cæsars Friend, whosoever maketh himself a King speaketh against Cesar: upon which he delivered him over to them to be crucified. And when Pilate put this Title on his Crosse, Jesus of Nazareth, King of the Jews, the Chief Priests were angry at it, and said to Pilate, write not King of the Jews, but that he said, I am King of the Jews; being all convinced, that it was a most barbarous, shamefull, inhuman, worse than Jewish act, for any Subjects or people to crucifie their lawfull King, though in a way of Publick Justice; whence the Apostle thus reasoneth, 1 Cor. 2. 8. That had the Princes of this world, (and Jews themselves) known or believed Christ

to

to be their King; they would not have crucified the Lord of Glory; And shall you not prove then far more transcendently impious, treacherous than the worst of Jews, of Mortals; not only in your former crucifying, beheading your undoubted, known, lawfull, hereditary King, which they abhorred to do, but his Kingly Office and Posteritie too; if you cry still, away with them, away with them, wittingly, willfully, incessantly, their bloud be on us and our Children after us; And will not the wrath of God come upon you and yours to the uttermost for this your high provocation, as it did upon these Jews, if you doe not speedily repent of it? 1 Thess. 2, 15, 16.

It was the loyalty, piety of David, (a Man ^h after Gods own heart, ^a gallanter Commander, Souldier, Conquerour, than the best and greatest of you;) when he was persecuted in the Field by his So- veraigne King Saul and his Armie, hunted as a Partridge from place to place to take away his life, and had several opportunities to destroy him without danger put into his hands, and was twice importuned by his rude Souldiers, to slay him, or permit them to doe it; that he rebuked this evil spirit and counsel in them, and gave them this Answer, *The Lord forbid that I should do this thing unto my Master, that I should stretch forth my Hand against the Lords Anointed*, ^{i Sam. 24, 3} seeing he is the anointed of the Lord, destroy him not, *FOR WHO CAN* ^{to 20. c. 26, 8,} stretch forth his hand against the Lords anointed ^{9, 11, &c.} **AND BE IN.**

NOCENT.: And when the Amalekite brought tydings to him of Sauls death, telling him, that he had slain him by Sauls own command; and presented him with his Crown and bracelets ^k expelling a great reward from him for those good tydings, being formerly anointed by God to succeed him: He gave him no other answer nor reward but this; *How? wast thou not afraid to stretch forth thy hand to destroy the Lords anointed? Thy bloud bee upon thy head, for thy mouth haib testified against thee, saying; I HAVE SLAIN THE LORDS ANOINTED.* And he called one of the young men and said, *Go near and fall upon him;* And he smote him that bee died. And David and all the men that were with him rent their clothes, and lamented with a most pathetical lamentation over Sauls recorded for ever in sacred writ, 2 Sam 1, 12. to the end, The like reward he gave to the murderers of Iabbosbeth his competitor, 2 Sam. 4, 10, 11, 12. And can you then conceit you were guided by the holy Spirit of God which dwelt in David? Or that you deserve the Title, of men after Gods own heart, of Saints, of honorable, pious Commanders, Soldiers, for speaking, declaring,

acting against your K. diametrically contrary to him in all these particulars: and glorying in it as your highest praise, valour, Saintship? His tender heart smote him to the quick, for cutting off only the skirt of King Sauls garment privily, (when he refused to offer the least violence to his person, as his Soldiers counselled him) because he had cut off Saul skirt: and will not your Adamantine hearts, (in harder than the nether Milstone) yet smite you with the least compunction for cutting off KING CHARLES HIS HEAD publickly, and parting not only his Garments amongst you, (as then Soldiers did our Saviours, when they crucified him) but his Crown and Kingdoms too? After David succeeded Saul in his Throne, his Captains, ¹¹ 2 Sam. 18. 3. Soldiers, People, were so carefull to preserve his life from the least appearance of danger, ¹² That when he would have gone out to Battel against his rebellious Son Absolom, who usurped the Crown: They answered him, Thou shalt not go forth, for if we fly away or half of us dye, they will not set their hearts on us, but now thou art as ten thousand of us; yea they swore to him at another time, Thou shalt no more go out with us to Battel, least thou quench the light of Israel, 2 Sam. 21. 17. And when Absolom was slain, All the People were at strife through all the Tribes of Israel, saying, Absolom whom we anointed over us is dead in Battel: Now therefore why speak ye not a word of bringing the King back? Whereupon they earnestly contended who should be the first that should bring back the King, to reinthrone him, 2 Sam. 19.9,10,14,15,41,42,43. And can you then not only professedly go out to Battel against the King himself & Parliament too, against all Parliament-Votes, Ordinances, Declarations, Commissions, by which you were raised, for their mutual defence: but destroy and slay them both, in cold blood, after the Battel ended by a Friendly Treaty, to prevent all accord between them, and instead of bringing the King again to his Royal City, Parliament, Throne, in peace and safety from the Isle of Wight, not speak one word thereof, but bring him only back again, to a most disloyal, illegal bloody execution, & not repent of, but persevere in this unparalleled treachery against his son, even after your anoynted Absolom (who engaged you in these un-saintly, unsoldierly, Un-English Treasons) by the * stroke of God himself is dead, and his Son set aside by your selves, through divine retaliation? In few words, can it ever be your honor, glory, as Saints, to be the Instruments, Executioners of Gods wrath and vengeance upon your own Native Kings, Kingdoms, Churches, Coun-

¹¹ a Chron. 13. 26.

Goutrie, to oppresse, consume, and eat out all their publick, private Wealth, Revenues, and burthen them with endlesse Taxes, Excises, to maiatain your needless, uselesse forces, only to over-awe, overturn them all, yea our Parliaments, Laws, Liberties, ^{17.} with your own new-modelled Governments, and Governors too, one after another, till they all be brought to total and final desolation? To do the works of *Affyrians, Babilonians, Turks, Gothes, Vandals*, q the Roddes of Gods anger, ~~big~~ Battel-axes, the staff of his indignation, to shake, ^{p Isay 10. 5,7.} destroy Churches, Kingdoms, Nations, Persons, and make them desolate; yea worse than the worst of these, who never shooke, destroyed their own Kings, Kingdoms, Countries, but their forein Enemies or Neighbours, against whom q God sent them in his wrath, for their crying provocations, to break them in pieces and ^{q Isay 10. 6.} tread them down like mire in the Streets? If you repute this c. 7, 18, 19. your glory, and resolve to persist therein, without speedy and sincere repentance of the mischiefs you have done, consider and read over, over and over again at your leisure, the taunting proverb, severe judgements, divine and final reward, manaced to, inflicted by God himself by an irreversible decree, and irresistible power, upon the King of Babilon himself, his royal Posterity, the City of Babilon, the whole *Affyrian Host, Nation, Kingdom*, for shaking, destroying, breaking in pieces other Kings, Kingdoms, Nations, and Gods own people too for their sinnes, (as you have served your own Kings, Kingdoms, Churches, Parliaments, Nations, Laws, Liberties, against all Oaths, and Obligations, to the contrary) recorded at large in sacred writ, *Isay*, 14. 4, to 30. c. 31. 8, 9. *Jer*, 50. 1, to 46. ch. 51. throughout. And then sleep quietly in your Beds, and blesse your selves in these your successfull Wickednesses if you can; in respect of your present earthly prosperity, or your Posterityes after you. As for your eternal Estate in another World, consider that dismal Text, *Psal. 92. 6, 7.* *A brutifl man knoweth not, neither doth a Fool understand this: when as the wicked spring as the Grass, and when all the workers of Iniquity do flourish, it is that they shall be destroyed for ever.* & *Ps. 9. 16, 17.* It hath been your businesse of late years, and now again, (after your seeming repentance for it in your new Declaration, *May 6.*) to shut our Kings, Lords, honestest faithfullest Members of the Commons House out of Parliament, and forcibly to seclude them when, they knocked for entrance, yea to cast some of them into Hell, and other Prisons for discharging their Trusts, and Mr. *Pryone*, be-

beyond all others. O take heed, that when you shall come to knock at Heaven gates for entrance, and cry, Lord, Lord, open unto me, you receive not that Answer recorded in the Gospel from Christ himself; I tell you, I know you not whence you are, Depart from me, all ye workers of Iniquity into the lowermost Hell, and everlasting chains of Darkness, where there shall be weeping and gnashing of Teeth; when you shall see Abraham, Isaac (yea the secluded Members) in the Kingdom of God, (which no Murderers, Rebels, Seditious, Unrighteous Covetous Persons, Plunderers, Traytors, no Pernicious Destroyers, Subverters of Kings, Kingdoms, Parliaments, shall inherit,) and your selves shut out for ever.

You all pretend you are setting up Christs Kingdom, and propagating his Gospel amongst us by your Arms, Swords, Pistols, and Army Predicants: But we read in the Gospel, 1 Thas 67, 68, c. 27. to 38. 66 c. 28. 11. to 16. John 19. 23. 24. 32. 34. the Souldiers armed with Swords, Staves, Spears, were the only Officers and persons employed to apprehend King Jesus himself, and bring him to justice before Pilat. The only men who stripped him of his own Garments, put upon him a scarlet Robe, then plotted and set a Crown of Thorns on his Head, instead of a Crown of Gold, put a Reed into his hand instead of a Scepter, & then mocked, spit in his face, reviled, buffettred, and bowed their Knees unto him in scorn, saying, Hail King of the Jews, and led him away to crucifie him; After which they gave him Vinegar to drink mingled with gall, (instead of a Coordial) crucified him, then parted his Garments; casting lots. After this they set a watch upon his Sepulchre, lest his Disciples should take him thence. And when he was risen from the dead, to smother the truth of his Resurrection; The chief Priests taking counsel together, gave large mony to the Souldiers, saying, Say ye his Disciples came by night and stole him away whiles we slept: So they took the mony and did as they were taught, and this their Lye is commonly reported among the Jews till this day, These things truly the Souldiers did, as the Evangelists record to their perpetual honor. After which Herods men of war and Souldiers (who likewise set Christ at naught, mocked him, then arrayed him in a gorgeous Robe, and sent him to Pilate to condemn, Lu. 23. 11.) stretched forth their hands to vex certain of the Church, killed James the Apostle with the Sword, apprehended Peter and put him in Prison, where he was guarded day and night with four Quaternions of Souldiers, to prevent

*in escape, *Act* 12. 1. to 8. But that ever they did set up Christ's
 Kingdom, and propagote the Gospel by their Swords and Arms
 otherwise than this, the Gospel it self is silent: Yea & God himself ^{1 Chron. 22.}
 in precise terms resolves, * That men of war, who have fought great
 Battells, and spilt much Blood upon the earth, (though against his
 enemies) shall not be at all honoured, employed in building of his
 Temple. Yea this is the expresse word of the Lord to *Zerubbabel*,
 when Gods House was to be rebuilt, and his Kingdom propaga-
 ted; not by *A R M Y*, (so the Hebrew and Margin render it)
 nor by Power, but by my Spirit, saith the Lord of Hosts, is
 this work to be done) *Zec.* 4. 6. Our Saviour Christ is both
 the ^x King, and Prince of Peace: his Gospel the ^y Gospel of ^x *Heb.* 7. 2.
 *peace: his Apostles and Ministers ^z Ambassadors of peace: and ^z *Isaiah* 9. 6. ^z
 *his Kingdom consists ^a in Righteousness and peace. Now nothing ^z *Pet.* 4. 9.
 *is more ^b directly opposite, destructive to, inconsistent with this ^y *Rom.* 10. 15.
 *Peace, to the King, Prince, Gospel, Ambassadors, and Kingdom of ^z *Eph.* 6. 16. c.
 of peace, as Armies, Souldiers, War, Arms: And therfore it is obser-
 vable, That when our Saviour sent out his Disciples to preach ^z *2 Cor.* 5. 20.
 *the Gospel, and set up his Kingdom, he did not make choyce of ^a *Rom.* 14. 17.
 *Captains of thousands, or hundreds, nor yet of Souldiers or ^b *Isay* 59. 7. 8.
 *med men: but of mean ^c Fisher-men, and others altogether averse ^z *2 Chron.* 15. 5.
 *from war; commanding them in expresse terms, to take neither ^d *Ier.* 4. 10.
 *Gold, Silver, nor Brasse in their purses, nor scrip, nor two coats, ^{19, 20, c. 8.}
 *nor yet ^e Staves, (much lesse Swords, Pikes, Hōrtes, Pi- ^{15, 16.}
 *stols) nor any thing else belonging to a Souldier, no offensive or ^c *Mat.* 10. 9.
 *defensive Arms, at the most but a single ^d walking staffe, like <sup>10. - Lu. 9. 3.
 *Travellers, to help, support them: Yea Christ expresse resolues, ^e *Mar.* 6. 8. 9.
 *That his Ministers are and must be no Fighters, no Strikers, nor ^d *Gen.* 32. 10.
 *Strivers, (much lesse than professed Warriors) *Iohn* 18. 36.
 *^{1 Tim.} 3. 3 ^{2 Tim.} 2. 24. They have no Sword, but that of the ^{Exod.} 12. 11.
 *Spirit and their Mouth, the word of God) and fight with it ^{c. 21. 19. 2}
 *only against mens Sins Lusts, not Persons *Epb.* 6. 17. *Heb.* 4. 12.
 **Rev.* 19. 15, 21. Yea when Peter once did but draw his Sword to
 *defend King Jesus against the Souldiers, who came with Swords
 *and Staves to apprehend him, he said unto him, *Mat.* 26. 52 Put
 *up thy Sword again into its place, for they that take the sword
 *shall perish with the sword: Nay the state of the Gospel is so in-
 *consistent with Souldiers, Arms, War, That upon the sincere
 *profession of it, God requires the Professors thereof, to beat their
 *Swords into Plowshares, and their Spears into Pruning-hooks,
 Nation</sup>

¶ Nation shall not lift up Sword against Nation, Neither shall they learn War any more; but to live in peace with all men, and keep the unity of the Spirit in the bond of Peace, *Isay 2. 4. Mich. 4. 3. Luke 2. 14. 1 Cor. 7. 15. c. 14. 53. Gal. 5. 22. 2 Cor. 13. 11. Eph. 4. 3. Col. 3. 15. 2 Thes. 3. 16. Heb. 12. 14.* Never was the Kingdom, Gospel, Church of Jesus Christ promoted, advanced in any Age or place by war, & Swordmen; but many Churches have been utterly destroyed, extirpated, depraved, corrupted; none ever edified, planted enlarged, much less reformed by them. Our present Armie-Saints, and new Military-Apostles by their fighting, praying, preaching, fasting, instead of promoting the Gospel, Protestant Religion, and Church of England, have almost totally subverted them, by* broaching, countenancing, protecting all sorts of Heresies, Blasphemies, Sects, Schisms, Errors, Opinions, Religions, setting up new Conventicles of Sectaries, Seducers in all places, opposing, slighting, traducing the very Church, Doctrine, Ministry of England; the very Function, Ordination of Ministers, by decrying, detaining their Tithes and former maintenance, as litigious, Jewish, Antichristian; by swallowing up all the Lands, Revenues of Bishops, Deans, Chapters, Arch-Deacons, and a great part of our Ministers maintenance by sequestrations, and monthly Contributions to maintain their Army Evangelists, now ready to swallow up the remainder that is left, and continuing in a body for that purpose, by the very Jesuites instigation, who not only professedly teach in their publick University at Madrid, the *Art of War* by Land and Sea, the making of Guns, Gunpowder, fireworks, all manner of Military Engines, of which they read Lectures, as most agreeable to the Name, Profession of their Martial Father Ignatius, as

c. 4.
e Relatio de staragematis & Sophismatis Iesuitarum
f Lud. Lucios, Hist. Iesuit. 1.1.c.7.p. 156.
Cornelius Cornelii, Epist. Com. in Minores Prophetas: And his Epistle to his Historical and Legal vindication, &c.
g. 4. p. 212, 213, 214. Hasenmullerius, Hist. Iesuit. c. 1.

c. i. & Spec. Jesuiticum, p. 61. unanimously attest. O then discern at last whose Gospel, Kingdom, you are now propagating by your Army, Arms, and Westminster Conventicle, not Jesus Christ, but the very Jesuites, his greatest Underminers.

Many of you (especially *Millenaries*, and *Fifth Monarchy-men*,) pretend, that Jesus Christ is now comming to reign personally on Earth a thousand years, and that you shall all reign together, as *Joint-Kings* with, or *Vice-royes* under him. But the setting up of a New *Republick* and *Aristocracy*, is wholly inconsistent with this Kingdom and Monarchy of Christ you now expect; which suites only with a Temporal King and Kingdom. How this Opinion will accord with Christs own description of it, John 18. 16. *My Kingdom is not of this World*, or *Pauls*, Rom. 14. 17. *The Kingdom of God is not meat and drink*, (nor yet Arms and Armies,) but *Righteousness and Peace, and Joy in the Holy Ghost*, (which Souldiers, Armies usually destroy, not prouide, or propagate) let those who maintain it, consider. When Mr. Prynne was kept close Prisoner in Pendennis Castle by *John Bradshaws* and our New *Republicans* illegal warrant in July, 1651. Some four dayes after his imprisonment there, divers Officers and Souldiers of the Garrison, who had long debated every day for sundry Months before, their present expected personal reign of Christ on Earth, repaired to him, to know his Opinion concerning it, as he was taking fresh Air in the Bowling-Alley, standing in a ring about him: Upon which he first demanded their Opinions of it: when they had all fully uttered their Conceits in the Affirmative with much confidence; M.Pryn briefly answered, *That now they had beheaded one of our Kings, and almost conquered another, and our 3. Kingdoms, they thought, talked of nothing but being all Kings themselves, and of reigning personally on Earth chek by joll with Christ himself, as his Fellow-Kings, no Earthly King being fit to be a Companion for such transcendent sublimated Saints as they thought themselves. But they were all most grossly mistaken: for that very Text of Rev. 20. 4, 5. (which he read out of one of their Bibles) whereon they principally grounded their Opinions and Reign, was pointblank against them.* And I saw the Souls OF THEM THAT WERE BEHEADED, (not of them who took off their own Christian Protestant Kings and Nobles Heads) for the *Witness of Jesus, and the word of God, and which had not worshipped the Beast, nor his Image, neither had received his mark upon their foreheads, nor in their hands, and they lived*

lived and reigned with Christ a thousand years: (is it not added on the Earth, and Chap. 22. 5. rather proves their reign to be in the New Jerusalem in Heaven.) But the rest of the dead, (who were not thus beheaded) lived not again, (much less then reigned with Christ,) till the thousand years were past. By which it is most apparent, That if Christ shall reign personally on Earth for a thousand years, as they all conceived, and that this time was now at hand: yet not one of them should, or possibly could reign with him, if this Text be Umpire: For the words are most positive, that none else shall thus reign with Jesus Christ a thousand years, but only the souls of those who were beheaded for the testimony of Jesus Christ, &c. It being expressly averred in the affirmative; then in the Negative, But the rest of the Dead lived not till the thousand years were past. Upon which account, the late King, and other Protestants whose Heads they had cut off, and those Godly Christians they had slain, murdered in the Wars; and perchance himself and others who had lost their Ears, Liberties, Estates, and were shut up close Prisoners, for the Testimony of Jesus Christ, and had not worshipped, but opposed the Beast of Rome, his Image, Superstitions, innovations, Proceedings against the late King, Parliament, Religion, nor received the mark of the Beast in their Foreheads or bands, might peradventure reign with Christ a thousand years. But as for themselves and other Army Saints, who made it their busynesse, and reputed it their honour, Sainship, to cut off the Heads of their own Christian Kings, Nobles, Brethren; to destroy Kingdoms, Parliaments, & their Privileges; secure, imprison, close-imprison their Members, worshipping the very beast and his Image, and visibly receiving his mark in their Foreheads, hands, by these their Jesuitical practises; keeping up an Army and Iron-Sword still drawn amongst us, to the great oppressing, undoing of their Native Country, of purpose to keep off the wooden Cross of Jesus Christ, which he h expressly enjoyed them with self-denying Spirits to take up daily, and follow him, and that other Cross, their own Consciences tell them, these perfidious, treacherous practises of theirs justly demerit, they could have no ground at all from this or anie other Text to reign with Christ in his Heavenly or earthly Kingdom, out of which these their seditious, unrighteous, and bloody practises did eternally exclude them, as the 10, 14, 15. verses of this very Chapter, Rev. 22. 11, 15. 1 Cor. 6. 8, 9, 10. Gal. 5. 20, 21. resolve. Therefore if ever they desired or expected thus to reign with Christ, they must all presently repent of these their former Exorbitances,

h Mat. 16. 24.

Mar. 10. 21.

Lu. 9. 23. c.

14. 27.

orbitances, put off their Swords from their sides, take up Christ's daily crosse, lay down their own heads upon the Block, and then willingly cheerfully lose them, not for their Treasons and Rebellions, but for the Testimony of Jesus Christ, and the word of God, and opposition of their former treasonable Plots of the Beast of Rome; then they might expect to reign with him, otherwise they had no hopes by the resolution of this Text, and that parallel'd place, 2 Tim. 2. 11-12. which excellently explains it; If we be dead with Christ, we shall also live with him; If we suffer, we shall also reign with him: If we deny him (by refusing to suffer with or for him) he will also deny us. With which words these formerly confident Swordmen were so non-plussed, that they had not one word to reply, and gave over all future discourses of this subject ever since, being as unwilling to lose their Souldiers pay or Heads for the testimony of Christ, as the young man ^{i Mat. 19. 21;} in the Gospel was, To sell all he had and give it the poor, to gain eternal ^{22,} life and Treasures in Heaven.

Lastly, consider, That as it is the highest glory, excellency of God himself, the greatest comfort, felicity, security of his Church, Saints, that he is the living God steadfast for ever, Dan. 6. 26. That he is the Lord and changeth not, Mal. 3. 6. That with him is no variableness, or shadow of change, James 1. 17. That he is the same immutable God for ever, from everlasting to everlasting: That his Counsels, thoughts of heart, purposes, truth, faithfulness, commands, loving-kindness, Covenant, stand fast, firm, unalterable to all generations, for ever and ever, Psal. 33. 11. Psalm 90. 1, 2. Psalm 100. 5. Psal. 02. 16, 17. Lam. 5. 19. Hebr. 8. 13 Psal. 110. 4. So it is the most transcendent Honour, Dignity, Glory of God the Fathers, and Jesus Christ's Kingship, Kingdom, and the chief consolation, exaltation, Beatitude of their Subjects and chosen Saints; That the Lord is, and liveth King for ever; That he is an everlasting King, which reigns and shall reign for ever and ever; that his Kingdom, Dominion, Throne, are all everlasting, established, and enduring for evermore, for ever and ever, throughout all Generations; that they cannot be moved, and shall have no end, Psalm 10. 16. Psal. 29. 10. Psal. 91. 8. Psal. 45. 6. Psal. 145. 13. Psal. 146. 10. Isay. 9. 7. Dan. 4. 3, 34. c. 7. 14. 27. Jer. 10. 10. Mar. 4. 7. Lu. 1. 32, 33. 2 Pet. 1. 14. Rev. 11. 15. Hebr. 12. 28. Lam. 5. 19. So also it is 'the praise, honour, glory of all Nations, Churches, People, Kingdoms, Governments, and every particular person, both as a man, Christian, Counsellour, or publick Minister of State, to be

constant, redfast, fixed, resolute, immovable, and unchangeable in their Oaths, Religion, Worship, Faith, Principles, Counsels, resolutions, courses, when true, just, honest, upright, sincere, commendable, and in their Kingly, publick Government, evidenced by its Antiquitie, the experiences of many successive generations to be beneficial, safe, just, profitable, honorable for the generalitie of the people, and firmlie established by Laws, Oaths, Covenants, prescription, with all other civil and sacred ratifications: as is most apparent by Josh. 24. 15, 16. to 28. Psal. 153. 4. 1. Chron. 28. 7, 8, 9. Prov. 24. 21. Psal. 57. 7. Psal. 46. 1, 2, 3. Ps. 27. 1, 3. Jer. 2. 11. Rom. 8. 35, 36, 36, 37, 38, 39. 1 Cor. 15. 58. cap. 7. 37. Heb. 6. 18, 19. Col. 2. 5, 6, 7. 2 Thess. 2. 17. c. 3. 3. Eph. 6. 13, 14. Col. 1. 23. Acts 20. 24. c. 21. 13, 14. Rom. 13. 1, 2, 3. 1 Pet. 2. 13, 14, 15. Tit. 3. 1. 2 Chron. 13. 5, 6. c. 11. 13, 14, 15, 16, 17. c. 23. 1, 2, 3, 4, &c. c. 26. 1. c. 33. 24, 25, 2. Sami. 7. 13, 20, 29. 1 Chron. 17. 13, 14, 22. to 28. c. 22. 10. 2 Chron. 9. 8. c. 21. 7. Ez. 37. 45. Prov. 29. 14. worthy special observation. But it is the sinne, shame, reproach, infamy, dishonor, ruin of any Nation, Churcb, people, kingdom, State, Counsel, person, to be addidled to changes, unstable, variable, unconstant, fickle, mutable, tossed to and fro, backward and forward, upward and downward, this way and that way, like cbildren, fools, reeds, Vanes, weathercocks, empty, clouds, wondring stars, the restless sea and its waves, tossed and turned about with every wind and storme; like wild asses, dromedaries, traversing their wayes; or whorish women gadding about to change their lovers, wayes, and doting upon every Novelty or New lover they meet with, as Gen. 49. 4. Ps. 78. 8, 9, 10. to 40. Ezech. 16. 25. to 60. Jer. 2. 11. to 37. Pro. 7. 11. 12. Jam. 1. 6. 8. Hab. 1. 14, 15. Pro. 24. 21, 22. Isay 24. 5. Ps. 106. 20. Mat. 11. 7. Rom. 1. 23. 25. Acts 28. 6. 2 Pet. 2. 1, 2, 14. to 22. c. 3. 17. 2 Tim. 3. 6, 7. Eph. 4. 14. Jude 6, 12, 13, 16, 24. resolve. Why then are yon alwayes ringing the changes in our Churches, Kingdoms, Parliaments, Government, Religion, modelling, unmodelling, chopping, changing, altering, building them up and pulling them down again from day to day, against all Oathes, Vowes, Covenants, Laws, Establishments, Policy, Prudence, Justice, Safety, Settlement, by which you become the biggest transgressors, Gal. 2. 18? Is this to shew your selves Saints, men of God, or prudent Senators or Statesmen? No, no: but to be that generation of spoylers and treacherous men, (no more to be believed, trusted by any, though you speak fair words, may swear and vow)

you) who have spoiled and dealt very treacherously with your brethren and the House of your Fathers, (who raised, entrusted you for their defence and preservation;) against whom God denounceth a Woe, and answerable retaliation in conclusion: to be spoiled and dealt treacherously with your selves, (as some of you, your new Protector, and thole now sitting have been already dealt with, and others who made them treacherous) Is. 33. 1. Jer. 12. 1, 2, 6. c. 3. 4. Tea such Neighbors, brethren as will utterly supplant, deceive, slander their very nearest, dearest relations, whose habitation is in the midst of Deceit; whom God himself commands us to take heed of, and not to trust, for they are all an assembly of treacherous, double-minded men, unstable in all their ways; empty clouds carried about with a tempest; raging waves of the sea which cannot rest, foaming out their own shame, casting out mire and dirt; wandering stars, to whom are reserved the blackness of darkness for ever, as three Prophets, and 3 Apostles resolve in express terms, Isay 57. 20, 21. Jer. 9. 2, 3, 4, 5, 6. Mich. 7. 5, 6. Jam. 1. 6, 7. 2 Pet. 2. 17. Jude 12, 13. O therefore now at last repent, repent with greatest grief, shame, horror of this your Treachery, Inconstancy, and * barden not + Psal. 95. 8, your hearts as in the day of temptation and provocation, (Decemb. 6. 10, 11. 1648. & May 7. 1659.) when you erred in your hearts, & wandered out of the way of God, peace, truth, justice, righteousness, honesty, piety, duty, * Isay 59. 8. into * such Jesuitical paths, wherein there is nothing but wasting and desolation (as God resolve,) & all men find by 11 years sad experiment, else bewill swear in his wrath, you shall never enter into his rest.

If the Evangelical, Scriptural Expostulations will not persuade you, to sound a present retreat, & sue out a Bill of divorce from your false Good Old Cause for our future publike safety, peace settlement; M. P. shall then intreat you to believe your own Declarations: In your last, May 6. 1659. you truly declare to the world That the only wise God in the course of his providence, hath disappointed; all your endeavours, and rendered all (your) means to obviate the dangers and settle these Nations in peace and prosperity, **UTTERLY INEFFECTUAL**. Will you know the true reason of it? It is because ever since you have interrupted and forcibly dissolved the Treaty of Peace between the late King and his Parliament, (Decemb. 6. 1648. you have walked in such crooked counsels, paths of iniquity, blood, violence, Treason, destruction, as whosoever goeth therein shall NOT KNOW PEACE, and have neither known nor pursued the true way of Peace; as God himself resolves you if you dare credit him,

May 59. 2. to 16. which you may do well to study. If you will not believe God, nor Mr. Prynne herein, pray then believe your own selves, whilst in your right senses, before the good spirit of God departed from you, and now pursue that only way to our peace and settlement you then at least 4. times successively prescribed. In your bumble Remonstrance from his Excellency and THE ARMY under his command, presented to the Commissioners at St. Albans, 25 June 1647. p. 12. these are your own printed words: *We doe further clearly confess, We do not see how there can be any peace to the Kingdome firm or lasting, without a due consideration of and provision for, the Rights, Quiet, and Immunity of His Majesties Royal Family and late partakers.* And herein we thinke that tender and equitable dealing (as supposing their case had been ours) and a Spirit of Common love and Justice diffusing it self to the good and preservation of all, will make up the most Glorious Conquest over their hearts (if God in mercy see it good) to make them and the whole people of the Land lasting friends. The like words, expressions to the same effect you use in your Representation of the Army, 14 June 1647. & in your Generals Letter to both Houses of Parliament, 6 July 1647. Declaring it the General sense of all or most of the Officers of the Army, to avoid all Harshness, and afford all kind usage to his Majesties person, Family, and late Party; as the most honourable, prudent, and Christian way and the most hopefull course to take away the present and future seeds of Warre amongst us to posterity, and to procure a lasting Peace and a Government in this distracted Nation: And in your Proposals 1 Aug: 1647. for The settlement of a firm peace, you have the like expressions again: as Mr. Prynne in his Speech in Parliament, Dec. 4. 1648. (p. 79, 80, 81, 82.) evidenced to the House of Commons, persuading them to pursue this only way of Peace, and not your quite contradictory Remonstr: 20 Nov. 1648. (when debauched by the Jesuits, the only way to unsettlement, tumults, warres, desolation) as experience hath now sufficiently demonstrated. O therefore now at last embrace, pursue this true and only way to safety, peace, settlement by your own quadruple Resolutions: and then we shall soon have peace, quietness safety, and assurance for ever.

Mr. Prynne having thus discharged his Conscience towards the Army-Officers and Swardmen; the *Primum mobile* of all our late, present motions and commotions, wheeling about all the rest, he shall

shall in the second place addresse himself to their subordinate, selected *Westminster Conventicle*, now sitting under their force and lure, to act, vote what they prescribe them; forcibly d separating ^{d Lu. 6. 22.} their old fellow *Members* from their company; and himself above all others, who hath lost, suffered, spoken, written, acted more from time to time for God, Religion, Laws, Liberties, Properties, Parliaments, and their privileges, against all *Jesuitical* underminers, than all of the put together, notwithstanding all discouragements, ingrate requitals from them and others. He shall only desire them in relation to the old and newly secluded *Members*, to answer that one expostularie Text, *Mal. 2. 9. Have we not all one Father?* *Has not one God created us?* (yea one Mother, Church, Countrey engendred, nourished, entrusted us all alike:) *Why then doe ye deal treacherously every man against his brother by profanating the Covenant of our Fathers?* As for your New erected, revived Republike, you so much dote on; ^{e 1 Cor. 4. 8.} *Wherin ye have reigned as Kings without (yea against) us, and we would to God ye did reign, that we also might reign with you;* He shall desire you for your own, our Churches, Religions sake, safetie, honour, to consider its Papal, Jesuitical, Antichristian, Spanish, French originals, and its sad effects, to their advantage, and the ruine of our Religion, alreadie discovered, which you cannot gainsay: To weigh his former expostulations with the Army-Officers, Soldiers, and these few Scriptural (to omit manie other Political, Historical considerations, beyond all refutation, and more to be valued than all Politicks of carnal heads or hearts,) to enamor you again with *be-reditarie Kings and Kingship*, which you have so rashly, brutishly, perfidiously abjured, out of meer self-ends and interests, having not the least syllable in Scripture to justifie either the forcible bloudie manner of erecting, new modelling your *Illegitimate Commonwealth*, or your adopting it in the place of our old *Kingdom and Kingship*.

First of all consider, that as Jesus Christ himself is a *King by birth and inheritance*, *Mat. 2. 2. Lu. 1. 32, 33.* So it is also his supremest, royallest Title, Attribute in the very Gospel, that hee is ^{f Dan. 2. 47.} *the King, & Lord of Kings, Lord of Lords, the Prince of the Kings of the Earth, and the head of all Principalities and Powers:* ^{Col 1. 16, 17.} Now the abolishing of Kings, kingship, Princes, Lords, divests Jesus Christ himself of these his most royal Titles and Soveraignties; ^{g 2. 10. 1 Tim. 6. 15, 16. Rev. 17. 14. c. 19.} Because he is thus stiled only in relation to earthly Kings, Princes,

ces, Lords, who rule and reign over Kingdoms, Nations, by, for, through, under him, as his Ministers, Officers, Viceroyes, Deputies, and are appointed, commissioned, accountable to, judged, removed by him alone; as subordiuate Kings were by the Emperors, Kings of Babylon, Assyria, Parthia, and our Edgar, who were stiled King of Kings, because Kings were Subjects to them, held their Crowns by, from, and under them, and did homage to them as their Subjects, as you may read at large in Mr. Seldens Titles of Honour, part 1. ch. 3. sect. 2. and Dan: 2. 21. 37, 38. 47. c. 4. 17. 25. many of these Kings losing this Title of King of Kings, when their subordinate Kings and kingdoms revolted, ceased, or escheated into their own hands: In relation to these Titles of Christ, it is expressly prophecie, Ps. 72. 10. 11. *The KINGS of Tarshish, and OF THE ISLES shall bring presents, (principally intended, verified of this our Island of Great Britain, which g had the first Christian*

^g *Bp. Vifers Eccles. Brit. Antiq. c. 3. 4. 5, 6, 7. 8. Spec. manni Concil. Tom. 1. & E. p. 1. & 2. pift. Ded. to it. Fox Acts & Mon. in H. 8. E. 6. Qu. Eliz. & their Statutes to this purpose.* King we read of in all the world, *Lucius*; the first Christian Queen, *Helena*; the first and most glorious Christian Emperor, *Confiantine the Great*; the first Christian King who opposed, abolished the Popes Supremacie, *Henrie the 8.* the first Protestant King who by publike Acts of Parliament abolished both the Pope and Poperie, and established the reformed Protestant Religion; & the first Protestant Queen who did the like; to wit, King *Edward the 6.* and Queen *Elizabeth*; and more devout pious Kings, Queens, martyred for religion, canonized for SAINTS, and reputed such in the Churches of Christ and Kalendars of Saints, than anie other Kingdom or Country in the world, how great or populous soever, as our own and forein Histories record to our immortal Honor.) It then follows, the Kings of Sheba & Seba shall offer gifts: yea, ALL KINGS shall fall down before him (in way of adoration, & by their president and leading example) all Nations (under them) shall serve him. 1055. Poly. 1. 6. c. 18. How cap, how dare you then abolish Kings, Kingship, Lords (especially in our Island) without committing the highest Treason, not only against our Kings and Lords; but the Lord Jesus Christ the King of Kings, and Lord of Lords, Since REGNUM ANGLIÆ EST REGNUM DEI, & IPSE SIBI REGES PROVIDEBIT: redus, de. Vita as our h Historians inform us:) And can you, i resist his power with & Mirac. Edw. all your armed forces? are you stronger than he, when he shall Confess. enter into judgment with you for depriving him of these Titles?

ⁱ Rom 9. 19. *Abraham the Father of the Faithfull, Gen: 17. 6. I will make thee exceeding*

^a Cor. 10. 22.

exceeding fruitful, I will make Nations of thee, & Kings shall come out of thee; And his extraordinarie blessing on Sara, v: 16. I will bless thee, & she shall be a Mother of Nations, & Kings of People shall be of her. 3ly, It was Judah his blessing, Prerogative, Gen. 49. 8. 10. Thy Fathers children shall bow down before thee: The Scepter shall not depart from Judah, nor a Law-giver from between his feet until Shiloh come. 4ly, When Balaam prophesied of the happiness & prosperity of Israel, he useth these as the highest expressions thereof, Num. 23. 21. & c. 24. 7. The shout of a KING is among them: and his KING shall be higher than Agag, and his Kingdoms shall be exalted: 5ly, It is recorded by the Spirit of God, 2 Sam. 5. 12. David perceived, that the Lord had established him King over Israel, and that he had exalted his kingdom for his people Israels sake. And when God (after he made him King over them) had promised by the mouth of the Prophet Nathan, 2 Sam: 7. 10. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them, as before time, under their Judges: How did God effect this promise? but by establishing an hereditarie kingdom amongst them in David, during his life, whom he caused to rest from all his Enemies round about: And when thy dayes be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and will establish his Kingdom; And thine House and thy kingdom shall be established for ever before thee, and thy Throne shall be established for ever, Ver: 11, 12, 16. How much holy David was transported, yea ravished with this News from heaven, and with what enlargement of Spirit he blessed God for, and prayed for the accomplishment of it, as the greatest blessing and confirmation of his people Israel by God himself, v: 23, 24, and the biggest honor, blessing, to his own house, you may read to the end of the Chapter. Thus again amplified by him in his Speech to his Princes, to his Captains of thousands, of hundreds, Officers, and other mighty men, 1 Chron: 28. 4. to 10. The Lord God of Israel chose me before all the house of my Father to be King over Israel for ever; and he hath chosen Judah to be Ruler, of the house of Judah the house of my Father; and among the sons of my Father be liked me, to make me King over all Israel; and of all my sons he hath chosen Solomon my son to sit upon the Throne of the Kingdom of the Lord over Israel. And he said unto me, I will be his Father; Moreover I will establish his kingdom for ever, if he be constant to doe

my commandements and my judgements, as at this day. Now therefore in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandements of the Lord your God, that you may possess this good Land; and leave it for an Inheritance for your children after you for ever. An hereditarie Kingdom being the chiefeft means and blessing under God to preserve the inheritances not only of the Princes, Nobles and mightie men, but even of Colonels, Captaines, and Souldiers themselves, in Gods and Davids computation; who lost all they

* 2 Kings 17. had, by forsaking their lawful Hereditarie Kings, and were carried 20, 21, 22, 23. into captivitie. 6ly, The accomplishment of this Promise to David, & his seed, was reputed an extraordinarie blessing to the Israelites, not only by King David, Solomon, God himself, the people of Jerusalem and the whole Land, as you may read in the 1 of Kings 1. 36, 37, 38, 39, 40, 45, 46, 47, 48. c. 2. 4. 12. c. 3. 6, to 15. c. 8. 20, 25, 26, 27. worthy perusal: but even by foreign Kings and Queens: Witness that memorable Letter of Hiram King of Tyre to Solomon, 2 Chron. 2. 11, 12. Because the Lord hath loved his people, he hath made thee King over them. Blessed be the Lord God of Israel that hath made heaven and earth, who hath given to David the King a wise son, endued with prudence and understanding, that might build an House for the Lord, and an house for his kingdom. And that speech of the Queen of Sheba to him, 1 Kings 10. 9. 2 Chron. 9. 8. Blessed be the Lord thy God which delighteth in thee to set thee on his Throne to be King for the Lord thy God: Because the Lord thy God loved Israel to establish them for ever, therefore made he thee King over them to do Justice and Judgement. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed such royal Majestie, Honor, and such riches on him and his people too, as had not been bestowed on anie King or people before him, 1 Chron. 29. 25, 28, 30. 2 Chron. 1. 9. to the end. Chap. 9. 9. to 30. Neh. 13. 26. 7ly, God himself records by King Solomon, Prov. 20. 8. 26. A King that sitteth in the Throne of Judgement scattereth away all evil with his eyes, and bringeth the wheel over the wicked, Prov. 29. 4. 14. The King by Judgement establisheth the Land; Yea the King that faithfully judgeth the Land, his throne shall be established for ever: And he resolves definitively against all Opponents, Eccles. 10. 17. Blessed art thou o Land, when thy King is the son of Nobles. 8ly, God himself doth specially promise the Succession and Continuance of Hereditarie Kings and

and Princes as a blessing, reward to his people for their obedience to his Commandements, and chief means of their perpetual continuance in honour, peace and prosperity. *Jer. 17. 21, 25, 26.* &c. 22. 4. *And it shall come to passe, if ye diligently hearken unto me saith the Lord, to ballow the Sabbath day, and do no work thereon, then shall there enter into the Gates of this City, (mark it) Kings and Princes sitting upon the Throne of David riding in Chariots, on Horses, they and their Princes, the men of Judah, and the Inhabitants of Jerusalem, and this City shall remain and flourish for ever.*

9ly. It is very remarkable, that though divers of the hereditary Kings of David's posterity were verie wicked and idolatrous, yet God himself (though * King of Kings, who setteth up Kings, and pulleth them down, and disposeth of the Kingdoms of the earth to whom soever he pleaseth) by reason of his Oath and Covenant made to David, would neither remove, nor disinherit them, though he did very sorely afflict and punish them for their iniquities, *Ps. 89. 3, 4, 20. to 38. 2 Sam. 7. 11. to 18. 1 King. 11, 12, 13, 39.* Of this we have a memorable Scripture-Presidents. *1 King. 15. 3, 4, 5. Abijam King of Judah walked in all the sins of his Father, which he had done before him, and his heart was not perfect before the Lord his God, as the heart of David his Father.* Nevertheless for David's sake did the Lord give him a lamp in Jerusalem, to set up his Sons after him, and to establish Jerusalem. Because David did that which was right in the sight of the Lord. So *2 Chron. 21. 5, 6, 7. Jehoram reigned 8 years in Jerusalem, and he walked in the way of the Kings of Israel, like as did the House of Ahab, for he had taken the Daughter of Ahab to wife, and he wrought that which was evil in the sight of the Lord.* Howbeit the Lord would not destroy the House of David, because of the Covenant he had made with David, and as he promiseth to give a light to him and to his Sons for ever. Which Texts compared with *Psal. 132. 11, 12, 13, 14. infallibly, ratifie these three conclusions.* 1. That as Gods Covenant and Oath made to David, and his Royal Posterite, did not determine by David's death, but extended to all his Posterity after him, so our Oaths of Fealty, Supremacy, Allegiance, and Solemn League, and Covenant, made to the late King, his Heirs & Successors in precise terms, determined not by his death, but remain to his Royal Posterite, and are perpetually to be performed to them, under pain of highest perjury, guilt, punishment, as is most apparent if compared with *Gen. 19. 25. Exod. 13. 19. Josh. 24. 32. Josh. 9. 15; 18. 12, 29. 34. 1 Sam. 20. 16, 17. 22.*

23, 42. c. 24, 21, 22. 2 Sam. 9. 1, 3, &c. c. 21. 1. to 10. 21y. That the Sinnes and wickednesse of *Davids* posteritie, did not cause God himself to break his Oath and Covenant with them, or judicially to deprive or disinherit them of their Crowns and Kingdom, contrary to his Oath and Covenant, which he held inviolable and immutable, Ps. 89. 3, 4. 34. Psal. 132. 11, 12. Heb. 6. 17, 18. Much leſſe then may we or any other Subjects, who are but men infringe our Oaths, Covenants to our sacred hereditarie Kings and their posteritie for their finnes or wickedness, nor disinherit the of their Crowns, Scepters, Lives, Realm, Ps. 15. 4. Ec. 8. 2. 3ly. That a hereditarie succession of Kings in the Royal Line, though many of them be wicked, is yet a ſpecial means ordained by God for the establishment, peace, perpetuity of their kingdom and people: which else would be unsettled, diſtracted, consumed, destroyed by civil wars, diſtractions, and Uſurpers of the Crown, destroying, murdering one another, as the kindom of *Israel* was after the revolt of the ten Tribes from the house of *David*, whose hereditarie kingdom continued at leaſt 134 years after the total deſtruction & captiuitate of the Kingdom of *Israel*: whose revolt from the House of *David* produced nought else but a Succession of very wicked, idolatrous Kings and Uſurpers, endleſſe wars, miserieſ, publick Idolatry, Apostacie from God, all ſorts of Sins, rapines, and perpetual Captiuitate, as the books of Kings and Chronicles reſolve, especially 2 Kings. ch. 17. In which revolt and rebellion, it is obſervable, that all the Priests and Levites, and all the Godly men throughout the revolting Tribes of *Israel*, who ſet their hearts to ſeek the Lord God of *Israel*, left their poſſeſſions and went to *Jerusalem*, and strengthened the kingdom of *Rheboam* the Son of *Solomon* againſt the Uſurper *Jeroboam*, as the Scripture records for their honour, 2 Chron. 11. 13, 14, 15, 16. 10ly. Upon this verie reaſon God himſelf records, that when *Abiſhag* had ſlain all the ſeed Royal but *Joſeph*, and uſurped the Royal Throne for ſix years ſpace, *Joſeph* being but an Infant, *Iebodah* the Higb Priest hid him from this Uſurper till he was ſeven years old, and then entring into a Covenant with the Captains of Hundreds, Rulers, and Levites, they all assembled at *Jerusalem*, & entered into an Oath and Covenant, That the Kings Son ſhould reign as the Lord hath ſaid of the House of *David*. Upon which they preſently brought out the Kings Son, Crowned, and anointed him their King, and ſaid, God ſave the King. Which *Abiſhag* the Uſurper hearing, run out

* See Bishop Vſhers Annal. vet Test. p. 132.

* 2 Chron. 11. 3
Kings 11.

to the people, and cryed, **Treason, treason;** upon which *Iebojadab* the Priest commanded the Captains of the Host presently to seize upon her, and carry her out of the Temple, and slay all that should follow her; whereupon they laid hands on her, and carried her forth and slew her: After which *Iebojadab* made a Covenant between the King and the people, that they should be the Lords people: and all the Captains, Governors, Nobles, and people of the Land brought down the Kings Son from the Houle of the Lord to the Kings House, and set the King upon the Throne of the kingdom. And all the people of the Land rejoiced, and the City was quiet, after that they had slain ^{1 Chron. 24.} *Abdiah* with the Sword, 2 Kings, 11. 4. &c. 2 Chron. 23. This ^{25, 26. c. 25.} *Isaiah* 25, 26. c. 25. being afterwards slain by the conspiracy of his Servants against him, ^{1, 2, 3, 4. 2 Kings 14. to 7.} *Amaziah* his Son, reigned in his stead by hereditarie Succession, who when he was established in the kingdō ^{1 Chron. 33.} slew his Servants that had slain the King his Father, but not their Children, according to the Law of Moses. After this ^{20, 21, 22, 23.} *Ammon* the Son of *Manasseh* succeeding his father, ^{24, 25. 2 Kings 19. to 26.} worshipping his Idols, following his Sinneres, and trespassing more and more without bumbling himself; his Servants conspired against him, and slew him in his own House. But the People of the Land slew all that had conspired against King *Ammon*, and made *Josiah* his Son King in his stead, (not disinherited him for his Fathers and Grand Fathers crying Sinneres,) as the only means ordained by God for their safety, peace and settelment. Which sacred Presidents of Gods own registering, and his peculiar peoples making in obedience to his Commands, for our imitation in like cases, are a more real, sa-cred means to our present peace, safety, establishment, than any the Army-Saints, Sectaries, Jesuites, and *Westminster* Conclave can prescribe, and the Parliament, Statute of 27 Eliz. c. 1. have declared, enacted it to be legal, as well as scriptural. ^{11. ly.} When God himself promised restitution from Captivity, and resettle-ment, re-establishment to his people, he doth it by promising the restitution of their lawfull hereditary King and kingdom to them, and the reuniting of their kingdom (formerly divided by rebellion against, and revolt from the House of *David* and hereditary Royal line) into one, Mich. 2, 13. c. 4. 8. **Their King shall pass before them, and the Lord on the head of them, even the first Dominion, the Kingdom shall come to the Daugbier of Jerusalem.** Zech. 9. 9. &c. Rejoyce greatly O Daugbier of Zion, behold thy King cometh unto thee: he is just and having Salvation, &c. and his Dominion shall be

Be from Sea to Sea, and to the end of the Earth, *Isaiah 32. 1, 2.* 'We hold a King shall reign in Righteousness, and Princes shall rule in Judgement; And he shall be as a hiding place from the wind, and a Covert from the Tempest, as Rivers of Water in a dry place, as the shadow of a great Rock in a weary Land, *Ezech. 37. 22, 24.* And I will make them one Nation in the Land, upon the Mountain of *Israel*, and one King shall be King to them all, and they shall be no more two Nations, neither shall they be divided into two Kingdoms any more. And *David* my Servant shall be KING over them, they shall all have one Shepherd over them: they shall also walk in my Judgements, and keep my Statutes, and do them. And they shall dwell in the Land that I have given to *Jacob* my Servant, even they and their Children, and their Childrens Children FOR EVER, and my Servant *David* shall be their Prince for ever. Which is likewise repeated and amplified *Ezech. 39. 23, 24. Zeph. 3. 13, 14. Jer. 23. 4, 5. c. 33. 14, 15, 16.* Which Texts, though mystically meant of our King and Saviour Jesus Christ, hereditary Son of *David*, according to the flesh, fitting upon his *Shepherds Throne, and ruling for ever over his mystical Kingdom and Church*, as is evident by comparing them with *Isay 9. 6, 7, 8. Dan. 7. 27. Lu. 1. 32, 33.* yet since King *David, Solomon*, and other pious Kings of *Israel*, and their hereditary kingdom, were types of our Spiritual King *Jesus*, and of his everlasting, spiritual kingdom, And Christ Jesus under the very Title, Name, Notion of an hereditary King alone (not of an Optimacy, Oligarchy, Popularity, Democracy, or elective King) is thus prophesied to be a Saviour, Redeemer, Restorer, Establisher, Preserver, Defender of his captivated, oppressed, inthrall'd, dissipated, divided, unreformed Subjects, Kingdom, Church, People; and his perpetual presence with and reign over them, is made the only ground of the restauration, unity, felicity, prosperity, safety, perpetuity of his kingdom and people, as *David, Solomon*, and other good Kings of *Israel* were to their Subjects during their succellive Reigns: and seeing Christ's mystical Church and Saints, are alwaies thus stiled his Kingdom, a Kingdom, but never a Free State, or Common wealth, at least but once, *Eph. 2. 12.* the only Text throughout the whole Bible, where this word is mentioned in any kind, and that not in opposition, or contradiction to a Kingdom, but as the very same thing with it, (as our

Our Kingdom in g some Statutes is stiled a *Common-wealth* as being g. 9 E. 2. c. 8. i.
 the b. excellentest, honourablest, durablest, freest, happiest, of all other Mar. 2. c. 1.
 forms of Republick, under which general name it is comprised: It 7 H. 7. c. 1.
 thence infallibly follows, that an hereditary Kingship, kingdome, h. Aristot. Po-
 is the best, happiest, durablest, securest, honourablest, desireablest of lit. 1. 3. c. 12. 1.
 all other Governments whatsoever, being the verie Government Sphæra Civi-
 of Jesus Christ himself, who according to the flesh was born King tatis 1. 3. c. 5. p.
 of the Iewes, and sits upon the Thronus of David his Father, 238. 1. 4. c. 3. p.
Mat. 2. 2. Lu. 1. 32, 33. and was not chosen King by his Saints, like an E-
 lective King; but elected them to be his Subjects; as he expellis re-
 solves, *John* 15. 16. 1 *Pet.* 1, 2. 9. *Rev.* 17. 14. And that the re-
 stitution of this our antient Kingly Government, (not of a new
 Jesuitical, Spanish, Outlandish Republick) is the true and only
 way to our restauration, redemption, peace, settlement, safetie and
 future prosperity; as the Parliament and most excellent preamble
 of the Statute of 25 H. 8. c. 22, (worthy perusal) resolves.
 Wherin after many long intestine civil wars for the Title, succession
 of the Crown, and Soveraigntie of our Realm, *The Nobles and*
Commons assembled in Parliament, calling to mind, That the
 unity, peace, and wealth of this Realm, and the Succession
 (and Inheritance) of the Subjects in the same, most specially
 and principally above all worldly things, (let our Republicans,
 and *Westminster Juncto* observe it well) consisteth and rekketh in
 the certainty and surety of the procreation and posterity of the
 Kings Highnes, in whose most Royal person at this present time is no
 manner of doubt nor question, (as the Statutes of 1 *Jac.* c. 1, 2.
 resolve, there was none at all in King James or King Charles) did thereupon by this special Act, and a strict Oath, declare and
 establish the surety, title or succession of the Crown of Eng-
 land in him and his Heirs for ever, upon which dependeth all
 our joy and wealth, as they more at large expresse. 13ly. God
 himself in direct terms declares, that it is a matter and badge of
 honour and prosperity for any Nation to be advanced from a
 Commonwealth or Principality into a Kingdom, *Ezech.* 15: 13,
 14. Thou didst prosper into a Kingdom. And thy renown went
 forth among the Heavens for thy beauty, for it was perfect through my com-
 lynesse, which I put upon thee saith the Lord: which compared with
 Rom. 13. 1. Let every Soul be subiect to the Higher Powers, for
 there is no Power but of God, the Powers that are are ordained
 of God, *Col.* 1. 16. For by him are all things created that are in Hea-
ven,

ven, and that are in Earth, visible or invisible, whether they be Thrones or Dominions, or Principalities, all were created by him, and for him Tit. 3. 1. 'Put them in mind to be subject to Principalities and Powers, to obey Magistrates, 1 Pet. 2. 13, 17. Submit your selves to every Ordinance of Man, for the Lords sake, whether to the King as Superiors: Fear God, Honour the King; are infallible demonstrations, That as Kingdoms and Kings are of Divine institution and planting, so they are reputed, instituted by God and Jesus Christ, as the most prosperous, happyest, divinest, honourablest, supremest of all other forms of Government and Governors whatsoever, created by and for Jesus Christ, and have been the very Governments and Governors alone, in and by which he hath precisely promised, declared, that he will most advance his own *Spiritual Kingdom, Church and Glory*, (as is undenyable by* Ps. 68. 29. 31. 32. Ps. 102. 22. 2 Kings 19. 19. Isay. 37. 20. Rev. 11. 15. Psal. 2. 10, 11. Psal. 68. 29. Psal. 72. 10. 11. Psal. 10. 2. 15. Psal. 138. 4. Ps. 144. 10. Ps. 148. 11. Ps. 149. 8. Isay 49. 7, 13. c. 52. 15. c. 60. 3, 10, 11, 16. c. 62. 2. Rev. 21. 24.) the express lively Images of Christ's own Spiritual Kingdom, Kingship, on whose Throne alone they sit, 28 his Vicegerents, 2 Chron. 9. 8. Col. 1. 16 and therefore are styled Kings, Kingdoms, not Optimaeies, or Republicks) yea not only Kings but Gods, and Gods Anointed, as well as Christ himself, Exod. 22. 8. Islh. 22. 22. Ps. 82. 1, 6. John 10. 34. 1 Cor. 8. 5. 2 Sam. 12. 3, 5. c. 22. 52 Psal. 20. 6. Isay 45. 1. Lam. 4. 20. 1 Sam. 16. 6. c. 24. 6, 10 c. 25. 9, 11, 16, 23 2 Sam. 19. 21. 14ly. God himself in sundry Scriptures positively declares, and denounceth the plucking up or rooting out of a Kingdom, and making it no Kingdom, or a base or viler Kingdom than it was before; and the leaving of an antient Kingdom without a King, or hereditary Successor or Heir to sway the Scepter, to be a most severe, sad, grievous Judgement and Punishment on them for their crying, hainous offences and Sinneries against him; yea an immediate concomitant or Forerunner of their utter destruction, & a matter of present and future lamentation, not of a mercy, blessing, or cause of rejoicing, as our seduced Bedlam-Republicans, Army-Saints, and Pseudo-Politicians repute it, as all these Texts infallibly resolve, Judg. 17. 6, &c. c. 18. 1. &c. c. 17. 1. &c. c. 21. 25. Hos. 3. 4. c. 10. 3. 7. 15. (a notable Scripture) Is. 9. 2, 11, 12. c. 7. 16. Amos 1. 8. 10. 13, 14, 15. c. 2. 2. 5. &c. Mich. 4. 9. 10. 11.

* Worthy se
rious particu
lar perusal.

Jer. 17. 25. 27. c. 22. 5. to 30. c. 25. 8. to 38. Ezech. 19. 14, 15.
(a signal Text) c. 17. 12, 13, 14. c. 29. 14, 15. Lam. 1. 6. c. 2.
6. 9. c. 4. 20. c. 5. 16. Hab. 1. 10. 14, 15. Nah. 3. 17, 18, 19.
Hag. 2. 22. Ezech. 21. 26, 27. Against which Scriptures (worthie
your particular perusal) no one Text can be produced, to prove
it a blessing, benefit, honor to any kingdom or Nation whatsoever.

15ly. As for your new magnified Common-wealth and *Aristocracy*, preferred by you before our Kings and Monarchie,

1. Consider that of Prov. 28. 2. *For the Transgression of a Land many are the Princes* (or Governors) thereof, but by a man of understanding and knowledge the State thereof shall be prolonged: And compare it with Hosea 10. 3. *For now they shall say, We have no King because we feared not the Lord, what then should a King do to us: Lam. 5. 16. 8. The Crown of our head (to wit, our King, c. 4. 20.) is fallen: woe unto us that we have sinned: Servants have ruled over us, there is none that delivereth us out of their hand.* And then you must needs confess; that your subversion of our Kingly Government by one single person, to set up a *Polarchie* and *New Republike* under many || *Servants & Governors*, is in Gods own, || prov. 19. 10. his Churches, peoples account, an heavie judgement, vassallage, c. 30. 21, 22. bondage on them for their *transgressions, finnes*, and a matter of eccl. 10. 5, 6. 7. great lamentation, woe, Ezech. 19. 12, 13, 14. not a blessing, ease, libertie, means of their happines or establishment.

2. Consider, that you cannot derive the *Pattern* of your New Commonwealth from the Scripture, Gospel, Church, or presidents of God and Jesus Christ; but only from the *a Old Heathen, bloudie* ^{Dion. Cassius,} *Romans, after their Regifugium; who were alwaies altering their G-* ^{Dionys. Halicar. Po'ybius,} *vernment from one new form to another, continuing not long in* ^{Livy, Justin,} *anie one condition, till settled in an Emperor, and Empire; and at* ^{Eutropius,} *last in a Regal Roman Pontiff; in which state it hath continued al-* ^{Godwins Ro-} *most 1700. years; and the new Jesuitical models of Parsons, Cam-* ^{man Antiqui-} *panella, Richelieu, Mazarine, Spain, France, recommended to you* ^{ties, Bodins} *from Antichristian Rome to work our ruine; Or at leastwise* ^{Common-} *wealth.*

(b) Alian Var. Historia, l. 5. c. 53.

from the old seditione Gracians and Atbenians; who are thus bran-
ded in Historians, b Omnia ad commandandos Reipublice Stat-
tus erant versatiles, et omnium propensissimi ad vicissitudines; ^{(b) Alian}
(as you and the Army-Officers now are) which proved their
utter ruine; and caused endless wars and tumults between them-
selves, till they were subdued, enslaved by the Macedonians, Perfi-
ans, Romans, and other foreign Kings; as you may read at
leisure

leisure in *Thucidides*, *Diodorus Siculus*, *Xenophon*, *Plutarch*, *Arrianus*, *Justin*, Bp. *Ushers Annales Veteris Testamenti*; whence *Heniochus* an antient Greek Comedian, compares *Aristocraci*, and *Popularitatis* unto two scolding Womien, who coming amongst the Greek Cities, put all things into tumult and disorder, making them *bedlam mad* against each other to their utter desolation.

c Grotius de
Jure Belli, l. 3.
c. 15. p. 537.

c *Tum gemine ad illas acceperunt Mulieres*
Quz cuncta conturbant: Optimatitas
Est nomen alteri: alteri Popularitas

Quazum incitatu, p̄d̄em exterminate surunt.

And have they not produced the self-same Madness, Furie, and sad effects among the Armie, yea and our 3. kingdoms? How then, can you, or anie wise men, but only **TOM OF BEDLAMS**, be anie longer in love with either of them, and preferr them before Kings and Kingship: when as your selves, as well as other Members, declared, refolved in two *d Declarations* of 12 April 1646, of 17 Decemb. and in the Votes of Novemb: 9. & 23. 1647. *That the Agreement of the People for a Representative and Republike* (without a King and House of Lords) are not only **Deditious**, but **destructive to the very Being of Parliaments, and the Fundamental Government of the Kingdom, by King, Lords and Commons.**

e *Psal. 11. 3.* mons. And is this then the way to peace or settlement? *e* **If the Foundations be destroyed, what can the righteous doe to save or settle us?** O therefore let not that brand of the Holy Ghofts owne imposing rest anie longer on you, *Pl. 82. 5.* **They know not, neither will they understand; all the Foundations of the earth are out of course:** And although you say, think you are Gods, and are all the children of the most high in this pursuite, yet you shal die like men, and fall like one of the Princes: yea be buried in your own and your Republike's ruines again, with greater infamie, shame, loss, than you were on *April 20. 1653.* when you were shamefully turned out of *House and power together* by thole who now recall you, and yet will not take warning.

Mr. Prynne is in good hopes, that all these undeniable, unanswerable Scriptural considerations will fully convince and convert our Republican Conventicle, (and Army-Officers too) from their Jesuitical destructive mode of *A Common-wealth*, unto the love and restitution of our antient hereditary Kings, Kingship, as the only Divine, Saint-like, Gospel, safe, probable way to our future lasting peace and settlement, which he intended to have propounded to them. Finally

Finally, if you are resolved, notwithstanding the premises, to Act as a Parliament without your secluded fellow Members, King, or House of Lords, then follow the Presidents of all your Protestant Predecessors in these particulars.

1. Take into your saddest considerations the great increase, disguises of dangerous Jesuits and other Romish vipers now amongst us, which A. B. a Jesuite in his *Mutatus Polemo: Or, The Horrible Stratagems of the JESUITS lately practised in England, during the Civil Wars, and now discovered by him, a RECLAIMED ROMANIST, employed before as a Workman of the Mission from his Holiness; dedicated by him to your own President Brattshaw; published by SPECIAL COMMAND of your New Republike* (London Printed for Rob. White 1650.) thus relates to your selves and the world, p. 3, 4. " That he could bring in to your " COUNSEL-TABLE a horrible long Catalogue of more perniciously damnable Actors of JESUITICAL Devils in mens shapes, yea in MINISTERS too, crept in (from foreign Seminaries) to undermine our Church and State, then was in the " yeer 1605. in that infernal Powder-plot: That there was one " Regiment, or more of them, under Sir John Kempsfield, a Commander of the Horse in the late Kings Armie: who discerning " the Kings inclination to close with the Scots and Presbyterians, " and expecting no advantage to their Cause by siding with him, " held their private Conventicles and Councils at Oxford, where " in they resolved to desert, and draw off all their own and all " his other Forces from him, and close with the prevailing Parliament partie, which they accordingly effected:] That upon the Kings departing to the Scots Armie, and surrender of Oxford, the Jesuits, Priests and Popish partie under him, not only changed the habits of their minds, but bodies also: turning from up-side Cavaliers and High Royalists, and God-damned, holie Converts and Parliamenteers: nothing but the Holy Covenant being heard in their mouthes. For our bodies, *Protest* is leſſe than a fiction to us. He that ere while was a Commander in a ranting equipage, is now flinking into a Cobblers stall, or Weavers loom, or Tapsters Apron, or Coachmans box, or Beggars weed, or Horsemans frock, or Serving-mans liverie, or Tailors shop, or Pulpit-thumping Presbyters Cippo, into what not. It is not unknown what trade we drive beyond Sea, when no Trade comes amisse to us. To make this

Ibid. p. 10, 11.

Not.]

"good, our Governors the States of this Commonwealth (if
 "they will deign to hear me now their true Servant) shall bee
 "estloonable to cull out manie a sheep-clothed-wolff from their
 "stations, stalls, looms, aprons, weeds, liveries, shops, pea and
 "Wuff coats; what say you to Pulpits too? Let not Engl. (now
 "like a bird (ah me !) pursued by several fierce flying Falcons,
 "and too too near the intended hard gripes of their cruelly sharp
 "tallons) either out of a dull or drowie softishnes, or a phati-
 "tical humour of contradiction, suppose I speak what I know
 "not: if I should tell them I can, and (now being about to do it)
 "will (but privately before Authoritie) produce a Catalogue
 "of Catholicks, (Fathers, so we will be called) of severall Di-
 "cers, and others that are Natives, gone into remote Counties,
 "who duly go to Church too, and of an incredible number now
 "living in this Commonwealth under severall Portions, whieh
 "I my self can poiht at with a drie finger. I tell thee in gene-
 "ral, there is scarce a Town or Citie, but in few miles of it I can
 "furnish the Reader (to thy Amazement be it spoken) with some
 "who have lived in *England* 1, 2, 3, 4, 5, 6, 10, 20, 40, 50 years
 " (*I. B. of Ne. in E.*) unknown, unsuspected, but taken for clean
 "contrarie; let them avoid me if they can: They are his own
 "words, Page 26. to 37. he shews how Mons. *Montril* (the *French*
 "agent) trepaned the poor Cavaliers of the Kings partie, in tran-
 "sporting them out of *Scotland* into *France*; how they were there
 "butchered by the French: *Such is their love to the Royal par-
 "ty of England*: what endeavours were used by Card: *Maza-
 "rine*, Father *D.* and *le M.* to seduce and corrupt *Prince Charles*
 "in his Religion both before and after his Fathers death; and
 "what promises were made both by the *French* and *Spaniard*,
 "that all Catholick Princes should be invited and consulted
 "with for an unanimous invasion of *England*, if he would turn
 "Catholick. Page 32, 33. hee hath this memorable paſſage:
 "During theſe Sollicitations, news comes aloſt upon the wings
 "of the wind, That the People and State of *England* had ſum-
 "moned his Father to an High Court of Judicature, to bring
 "him to a trial for all the innocent bloud he had ſpilt, and the
 "hideous deſtinations he had cauſed. *This was no little god-
 "News to the Cardinalitcal party*, (I mean the *Jesuitical*,)
 "(this *Jesuit* himſelf being then at the *French* and *Princes Court*
 "in *Paris*) For in my next I ſhall ſatisfie thee, conneſſing their
 cunning

"cunning workings ; how even those who pretend so much
 "charitie to the Son, || did seek by all Machinations to expedite || See here, p.
 "and accelerate this high piece of Justice upon the Father : p. 43, 46, 62,
 "And now, say his Tutors to him, If they proceed to death
 "with your Father, it will prove the better for you ; for it shall
 "utterly alien the hearts & affections of the people from them,
 "and you shall finde them to be more eagerlie violent for your
 "reinvestment, not considering the change of your Religion,
 "which by anie means shall not be known, but to your good
 "Catholick Subjects of England, till such time as you have vest-
 "ed power enough into your own hands to protect it, and your
 "self in it. But indeed the Lad had somewhat of his Fathers
 "astutiousnesse in him ; and presently asked the *CARDINAL*
 "the same question as his Father once did the King of *Spaine*,
 "when he was almost easilie intreated to have turned to the
 "Faith Catholick : How shall I (said he) ever expect to be King
 "of *England*, if once the English should understand I have turn-
 "ed Catholick ? To which they easilie gave a satisfactorie reso-
 "lution, telling him ; That (as the case now stood) he must ne-
 "ver look to be admitted, but by fire and sword : the main force
 "of Armes must make way for him, neither could he in the least
 "achieve that, or put it in execution without the ayde of Ca-
 "tholike Princes, which they will never be brought to act in
 "without a firm assurance of your real and faithfull countervall.

What impressions the News of his Fathers decollation made upon him, || See my Epi-
 what use the *Cardinal* and *Jesuits* made of it, to induce him and o-
 thers to *Poperie* ; and what endeavors were used by the *Jesuits* to
 make up a peace between the *Spanish* and *French* to invade *Eng-*
 land, and make it their prey if he would turn *Papist*, under pretext
 of restoring him to his Crown, you may read in this *Jesuit*, p. 33, & New Disco-
 34, 35, 36. and in *Militiere his Victoria of Truth*, dedicated to King
 Charles after his Fathers death, to pervert him in his *Religion*,
 as the only means of his *restitution*. These Passages of this *Jesuit*,
 (who styles himself, p. 39. *The faithful Servant of the Common-wealth of England*,) dedicated to President *Bradshaw* himself, and printed by his SPECIAL COMMAND, and our Republican
 Governoours now sitting, Anh. 1650. (when Mr. *Prynce* was com-
 mitted close Prisoner by them without hearing, or accusation) will justify the truth of all his || former Discoveries ; That
 your beheading the King, and degrading our Kingdom into a *New Free State*, was the verie *French Cardinals*, *Spaniards*, *Popes*, *Castles*, *and*
Protestants, *and* *William*, *1642*.

and *Jesuits* plot, to ruin both our *Protestant Kings, Kingdom, Church Religion*, even by your own confessions, and that it gave unto them strong arguments, to perswade the Kings posteritie and partie for ever to abominate our Religion, as manie of them have done upon this very account, though the *King himself*, and his *Brothers* yet continue constant (through Gods mercie) against all provocations; to their eternal honour, but your perpetual infamie, who have put them upon such direfull Temptations.

2. Before you engage in any other Busines, peruse all former *Acts* and *Petitions* of our *Protestant Parliaments* since 1 *Eliz.* to this present against *Jesuits, Seminarie-Priests, Papists, Poperye*; the *manifold mischiefs, dangers accreying by their increase, toleration, and suspension of our Lawes against them*; the causes of their growth amongst us, and remedies to prevent the same: Then put them all on, p. 41. to (with the *Oath of Abjuration*, and 5. *Bills* against them, assented 44. 128, 129, to by the late King in the last *Treatie*) into immediate, impartial vigorous execution.

3. Employ faithfull, knowing, stout, active persons, with sufficient power, and encouragements to discover, detect, apprehend them, under what ever disguise and shelter they now secure themselves: Especially take diligent care to ferret these Romish Vermin and Troublers of our *Israel* out of all your Armies, Garrisons, Camps, and all Sectarian separate Congregations, the Boroughs wherein now they lurk securely, by putting them all to the *Test of the Oaths of Abjuration Supremacie and Allegiance*.

4. Permit no Seminarie Priests, Friers, Romish Emissaries of any Nation, but especially no *Jesuits* of *any their 4 ranks to remain in our Realms, or Dominions*: it being impossible to enjoy any peace, settlement in Church or State, or to expect anie dutifull obedience, quiet in or from the Armie, whiles these *firebrands of Sedition, Treason*, remain within our coasts: upon which account they 374. 1. 3. c. 2. have been by fundrie *Proclamations* of *Queen Elizabeth, King James p. 607, 609,* and *King Charles*, not only banished out of *England, Scotland, 610, 611, 614, Ireland*, and all their Dominions; but likewise out of *France, Germany, 639, 671, 673, Poland, Bohemia, Austria, Moravia, Transilvania, Hungarie, 6c. Holspiniac Hyste Jesuit. 1. Venice, and other Popish Kingdames, States,* as well as out of the 3. & 4. spec- *Netherlands, Denmark, Sweden, and Protestants Territories*: as the colum Jesuiti. Authors of all their *Wars, Troubles, Tumults, Insurrections, Rebellions, Treasons, Regicides*, and the publike *Pests of Church and State*.

5. Put no arms into *Anabaptists or Quakers* hands, (formerly || *des-
crying them, as unlawful*) left *London* become another *Munster*, and *England* another *Germanie*, in few moneths space.

6. Since

|| Printed in my Hidden Works of Darkness, &c. & Mr. Rush-
worths Histo-
rical Collection, p.
185. to 190,
140, 141, 310,
568. Exact
Collection, p.
5. to 20.

|| Romes Ma-
sterpiece, p. 14
25.

|| Lodovicus
Lucius, Hyst.
Jesuit. 1. 3. c. 1.
p. 271, 294,
374. 1. 3. c. 2.
607, 609, and King Charles, not only banished out of England, Scotland, 610, 611, 614, Ireland, and all their Dominions; but likewise out of France, Germany, 639, 671, 673, Poland, Bohemia, Austria, Moravia, Transilvania, Hungarie, 6c. Holspiniac Hyste Jesuit. 1. Venice, and other Popish Kingdames, States, as well as out of the 3. & 4. spec- *Netherlands, Denmark, Sweden, and Protestants Territories*: as the colum Jesuiti. Authors of all their *Wars, Troubles, Tumults, Insurrections, Rebellions, Treasons, Regicides*, and the publike *Pests of Church and State*.

|| See Lucas
Ofiander con-
tra Anabap-
tistas.

6. Since *Chrifl Jesu*, who is truth it self, hath laid down these
 3. *Gofpel-maxims* of infallible veritie : Mat: 7. 15. to 21. Lu. 6. 43.
 &c. That *Ravenous wolves in sheepe's cloathing, as well as trees*, are and
 shall be known by their fruits. John 8. 44. *You are of your Father the*
Devil, for his works ye doe. Rom. 6. 16. *That to whom ye yield your*
selves servants to obey, his servants ye are to whom ye obey. If all the
 premises infallibly convince your Consciences, Judgements, as
 they will and must do, That all the forementioned fruits you have
 produced since December 4. 1648. are the proper fruits of *Jesuits*
 and *Romish wolves in sheepe's cloathing*; yea the very worst, sowrest
 of all their Fruits and Powder Treasons : That the workes you
 have done in *murdring our Protestant King, destroying our Parliaments,*
Kingdoms, Government, Laws, secluding your fellow-M^{em}bers and Lords
House by force, erecting your New Republike, and Parliamentarie Con-
venticle, &c. are the *Works of the Jesuites and Devil*; That you
 have yielded up your selves as obedient servants unto them in
 everie of these, against your own former Oaths, Protestations,
 Vows, Covenants, Declarations, Commissions, Principles, Pro-
 fessions, Judgments, rightly informed consciences: the Votes, Ob-
 scretions, Disswasions of your Fellow Members, and most indea-
 red Protestant Friends, Ministers, Relations : the Indentures, De-
 fires of those Counties, Burroughs you represent : And that the
 very Principles, by which you have acted fince Dec. 1648 and now
 again, are the very Jesuits principles; as you may read at leisure
 in *Johannis Mariana, De Rege & Regum Institutione*, l. 1. c. 6.
Creswels Philopater, Franciscus Verona Conflantini, Apologia pro
Johanne Castellio et Jesuitis; Jesuite Reinaldi liber, De Iusta
Reipublike Christiana in Reges Impios et Hereticos autho-
ritate, &c. published under the name of *William Rose*, in *Ludovicus*
Lucius Historia Jesuitica, l. 2. c. 3. *Hoffinian Hist. Jesuitica*, l. 3. &
 4. & *Speculum Jesuiticum*, printed 1644. wherein you may truly
 view your *Jesuitical Physiognomies, heads, perrewigs, instead of*
 your old genuine Protestant complexions, brains, notions, hair. And
 if the preſent fresh *Addresses, Petitions of Anabaptists, Quakers,*
Sellaries, from Southwark, Warminster, Hertfordshire, Kent, and
 other places to the *Army-Officers*, and your selves, with their late
 listings in the Army, affronts to *Ministers in their Churches, ejction*
 of some of them to intrude themselves, alreadie budding
 forth, ſufficiently discover whose Servants you are, and whole
 drudgerie you must execute. O then immediately abjure, re-
 ſcind, &c.

scinde, and null them all with highest indignation, and persist no longer in any such destructive waiies, counsels, projects, under any pretext, consideration, interest or persuasions whatsoever: But rather remember Mr. Oliver Saint-Johns words (now sitting amongst you) in his Argument at Law against the Earl of Strafford (printed by the Commons house special Order) p. 64. *In this I shall not labour to prove; That the endeavouring By Words, Counsels and Actions, to subvert the fundamental Lawes and Government of the Kingdom is Treason by the Common Law: If there be any Common Law Treasons left, nothing Treason is this be not, to make a Kingdom no Kingdom:* And then consider Sir Edward Cooks memorable Observation (published by the Commons Order) 3 Instit. c. 2. p. 35, 36. *It appeareth in the holy Scripture, That TRAYTORS never prospered, what good soever they pretended, but were most severely and exemplarily punished* (in conclusion:) which he proves by the examples of *Corah, Dathan, and Abiram*, Num. 16. 31, 32. c. 27. 3. *Abrahah*, 2 Kings 1. 1. 16. *Bithan and Teresh*, Esth. 2. 21. 23. c. 6. 2. *Absolom*, 2 Sam. 18. 9. 14. *Abiathar*, 1 King. 2. 26, 27. *Shimei*, 2 Sam. 6. 5, 6. 1 Kings 2. 8. 46. *Zimri* 1 Kings 16. 9. 18. *Thudas*, Acts 5. 36, 37. and *Judas Iscariot*, the Traitor of Traytors, Acts 1. 18. Mat. 27. 5. Peruse over all our Books, Records, Histories, and you shall finde a principle in Law, a rule in Reason, and a trial in experience, *That Treason doth ever produce fatal and final destruction to the Offender, and never attaineth to the desired end* (two incidents inseparable thereunto.) And therefore let all men abandon it as the most poisonous Watt of the Devil of Hell, and follow the precept in holy scripture: || *Fear God, honor the King, and have no company with the Seditionis* Felix quem faciunt aliena pericula cautum. So he.

|| Prov. 24. 21. 1 Per. 2. 17. Now because M. P. finds some Grandees of his own Profession sitting in the House to countenance and make up this *Unparliamentary Junto*, he shall desire them in the first place seriously to consider, how much they have formerly and now again dishonoured themselves, and the whole profession of the Law, in sitting in, complying with, acting under, such illegal *Anti-Parliamentary Conveniences*, Powers, Changes, Changers; yea crying them up for legal English Parliaments, Powers, obeying, executing all their illegal new Knacks, Orders, Ordinances, as Acts of Parliament in civil, criminal, real or personal Causes, against all Records, Law-books, Presidents of former Ages, their own Judgments, Oaths, Science, Conscience

Consciences, to the intollerable scandal of their *Robe*, the Injuri-
rie, abuse of the whole Nation, the prejudice of all their lawfull
Superiours and the Publick, the encouragement of usurping Tyrants,
Tyrants, Oppressors, in their waies of wickedness, the ill ex-
ample of most others, and their own just reproach.

3ly. To observe, How God in his retaliating Justice, hath recom-
pensed this their wilfull prevarication upon their own heads, by
turning many of them out of their respective places of Judicature,
honor, profit, (the ground of this their infull complyance) with in-
famy, dishonour, reproach, even by the very Persons with whom
they unworthily complied, and those especially in present power,
who had neither been an House of Commons, much lesse a mock
Parliament, without their presence and complyance.

4ly. That the base unworthy, unchristian complyance of the
Lawyers and Clergy of England, with our late trayterous Innov-
ators, Usurpers, out of base fear, sordid covetousnesse, ambiti-
on, self-saving, or self-seeking, to the prejudice, ruine of King, King-
dom, Parliament, Lords, Law, hath brought an universal *odium* upon
them, with those with whom they most complied, as well
as others, the Army Officers and present *Juncto*, under a pretext
of Reformation, designing both their ruines through the Jesu-
ites Politicks, who now bear greatest sway, having turned many
of them with scorn and contempt out of their former places of Ju-
dicature, beyond their expectations, and reviled both their persons
and professions, to their faces, as a Generation of sordid Tempori-
zers, and uselesse, faithlesse persons, not fit to be entrusted any more,
but discarded out of their new lawlesse Republick, which hates
both Law and Gospel, as warranted by neither, and repugnant
unto both.

4ly. That the only way now to regain their lost Honour, and
preserve both our Laws, Liberties, Religion, establish future peace,
settlement, and prevent impendent ruine, is, to endeavour to restre
ourantient, hereditary, just, legal Kingship, Kings, Governors, Go-
vernment, with all their necessary invaded Prerogatives, Lands, Re-
venues, Rights, Jurisdicitions, and inviolably to preserve them
with their lives and estates against all conspiracies of Popes, Jesuits,
and foreign enemies to subvert, and undermine them in any kind;
as the several memorable Parliaments and Statutes of 29 H.
6. c. 1. 31 H. 6. c. 1. 39 H. 6. c. 1. 25 H. 8. c. 22. 2 E. 6. c. 26. 7
E. 6. c. 12. 1 Eliz. c. 3. 4. 20. 5 Eliz. c. 1. 29. 30. 1, Eliz. c. 1. 2.

23. 24. 18 Eliz. c. 21, 22, 23 Eliz. c. 1. 13. 14. 27 Eliz. c. 1. 2. 28.
 21. 29 Eliz. c. 7, 8. 31 Eliz. c. 14, 15. 35 Eliz. c. 2. 12, 13. 39
 Eliz. c. 26, 27. 43 Eliz. c. 17, 18. 1 Jac. c. 1. 3 Jac. c. 1, 2, 4, 5,
 25, 26. 7 Jac. 6, 22, 23. 21 Jac. c. 32, 33. & 3 Car. c. 5, 6. in
 their respective preambles and bodies (worthy our most serious
 review in the Statutes at large) resolve, being more to be credited,
 pursued, than all the rash Jesuitical suggestions, votes, and incon-
 siderable resolutions of any unparliamentarie Conventicle, or up-
 start *Pseudo-Politicians*, advancing themselves to the helm of our new
 Republick, by colour of the Statute of 17 Car. 7. Which Bill by
 the Commons House resolution in their || Remonstrance of 15 Dec.
 1641. seems to be some restraint of the *Megal* power in dissolving
 || Exact. Col-
 lection, p. 17. of Parliaments, not to take it out of the Crown, but to suspend
 the execution of it for the time and occasion only, which was so neces-
 sary for the Kings own security, and the Publick peace, that without
 it they could not have undertaken any of those great things, but must have
 left both the Armies to disorder and confusion, and the whole Kingdome to
 blood and rapine, Therefore the Parliament must needs determine by the
 Kings death, as he hath infalliby evidenced beyond contradiction.

In the last place, Mr. Pryme shall most importunately beseech
 all the antient Nobility, secluded Members, well-affected Gen-
 try Clergy, Commonalty of the English Nation (which had never
 so many effeminate, false heads, and hearts as now, many a Jesuite,
 Priest, Monk, lurking under the disguise of womanish Perewigges
 brought into fashion by them) as they now tender their own pri-
 vate, or the publick safety, weal, settlement, and preservation of

a Iud. 18. 7.

27.

b Mat. 16. 25. Privileges, Properties, and prevention of their impendent ruine.

c Prov. 29. 25. First of all seriously to consider, lament, cast off, reform, their

15. 8. 12. 13. own late, present, monstrous scottish stupidity, sleepinesse, b self saving, self-

c. 7. 4. c. 41. seeking Spirits, and most unworthy, un-manly, un-English, un-

14. c. 44. 8. christian pusillanimity, cowardize, c fear of a few contemptible Merci-

Mat. 10. 28. d May 13. 6. 7. nary mortal men, who shall shortly dye, and become as dung upon the earis;

8. c. 27. 11. c. and their grosse breach of all publick Oaths, Protestations,

24. 17. Iudg. Leagues, Covenants, in not opposing, resisting them manfully

20. 41, 42. 16. in their several places and callings; Which hath been the princi-

3. 4. Ier. 48. pal cause of all the publick Changes, Innovations, Oppressions,

43, 44. c. 49. Grievances, Exorbitances, Insolencies, they have hitherto suffe-

24. 29. Lam. red by their own armed hirelings, and are the d saddest symptomes

3. 47. Ezech. of our approaching imminent desolation: if not speedily repented, re-

30. 13, 14. dressed,

redressed, ere it be over late. 2ly. To pursue these Gospel ad-
vises, 1 Cor. 16.13. *Watch ye, stand fast in the Faith, quit ye like men, be
strong.* Gal. 5. 1. Phil. 1. 27, 28. *Stand fast in the liberty, where-
with Christ hath made you free, and be not intangled again with the yoke
of Bondage; in one Spirit, striving together with one mind for the Faith of
the Gospel, (the fundamental, Laws, Liberties, Government, Privi-
leges of the Nation.) And in nothing terrified by your Adversaries,
which will be to them an evident token of perdition, but to you of salvation,
and that of God.* 3ly. Do you all now publickly, resolutely, con-
stantly, unanimously, (according to the tenor of the Solemn
League and Covenant) claim, assert, vindicate, and endeavour
to preserve with your Lives and Fortunes, the Reformed Religion,
Worship, Doctrine of the Churches, the Rights and Privi-
leges of the Parliaments, the Laws and Liberties of the King-
doms of England and Scotland, and the Kings Majesties
Person, Authority and Posterity, in the defence and reformation
of the true Religion, and Liberties of these Kingdoms. And with all
faithfulness endeavour, he discovery of all such as have been, are,
or shall be *Incendiaries, Malignants, or evil Instruments, by hin-
dring the Reformation of Religion, dividing the King from
his People, or one of the Kingdoms from the other, making
any factions or parties among the People, contrary to this League
and Covenant, that they may be brought to publick Tryal, and
receive condign punishment; assisting, defending each other in
the maintenance and pursuit thereof, without any division, with-
drawing, defection, or detestable indifference, or neutrality what-
ever.* For which end, in a brotherly, friendly, christian, yet
stout and resolute manner, demand publickly of the General Coun-
sel of Army Officers, and their Westminster Convention.

1. By what lawfull Commission, Authority, or Warrant from
God, our Laws, or the generality of the people of England (whom
they have voted the Supreme Authority, and whose Servants they
pretend themselves) they have formerly and now again, forcibly
excluded the whole House of Lords, and Majority of the Commons House,
from sitting in our Parliamentary Counsels, or the Old Parlia-
ment if yet in being, and made themselves not only a Commons
house, but absolute Parliament without a King or them, contrary
to the very Letter, scope of the Act of 17 Car. 2. 7. by which they
pretend to sit?

2ly. By what Authority they presume to turn our most ancient, glori-

^c Collect. of
Ordinances, P.
420 to 427.

rious, famous, honourable, first Christian Kingdom, into an infant, base,
 ignoble, contemptible Sectarian Free State or Commonwealth, and
 e Mat. 21. 13. disinherit our hereditary Kings and their Posterity, against all
 our Laws, Statutes, Declarations, Remonstrances, Oaths, Vows,
 Protestations, Leagues, Covenants, Customs, Prescription time
 out of minde, Liturgies, Collects, Canons, Articles, Homilies,
 Records, Writs, Writers, and their own manifold obligations to
 the contrary for their inviolable defense, support, and pre-
 servation, only in pursuit of the Jesuites, Popes, Spaniards, and
 French Cardinals forecited plots; And who gave you this Au-
 thority? The rather because the whole English-Nation, and
 High Court of Parliament, wherein the whole Body of the
 realm is, and every particular Member thereof, either in per-
 son or representation, (by their own Free-elections) are de-
 cerned to be present by the Laws of the Realm, did by an expresse
 Act, 1. Jacobi a. 1. (worthy most serious consideration) with all
 possible publick joy and acclamation, from the bottom of their
 hearts recognize, and acknowledg, (as being thereunto obliged,
 both by the Laws of God and Man) that the imperial Crown
 of this Realm, with all the Kingdoms, Dominions, and Rights
 belonging to them, immediately after the death of Queen Eli-
 zabeth, did by inherent birth-right, and lawfull and undoubt-
 ed Succession descend & come to King James, as next and sole
 Heir of the Blood Royal of this Realm, And therunto (by this
 publick Act of Parliament, to remain to all Posterity) they
 did humbly and faithfully submit and oblige themselves, their
 Heirs and Posterity for ever, till the last drop of their bloods
 be spent, as the First fruits of this High Comet of Parlia-
 ment, and the whole Nations Loyalty and Faith to his Majes-
 ty and his Royal Posterity for ever: upon the bended
 knees of their hearts agizing their most constant Faith, Obe-
 dience, and Loyalty to his Majesty and his Royal Posterity
 for ever. After which the whole English Nation, and all
 Parliaments, Members of the Commons House ever since, and
 particularly all Members of the Parliament of 16 Car. 1. contained
 by the Statute of 16 Car. 1. 7. pretended to be still in being,
 did by their respective Oaths of Allegiance, Fealty, Homage, and
 Supremacy, (containing only such Duty, as every true and
 well-affected Subject not only by his duty of Allegiance, but
 also by the commandment of Almighty God, ought to bear

To his Majestie his Heirs and Successors, as the Parliament, & Exact Colle
 and Statute of 7 I^o. c. 6. declares) joynly and severally do, and a
 oblige themselves, To bear Faith and true Allegiance not only ^{Collection of} them. The
 to his Majestie, but his Heirs and Successors, and him and Good Old
 them to defend to the uttermost of their power against all Attempts ^{Cause truly}
 and conspiracies whatsoever, which shall be made a stated.
 against his or their Persons, their Crown and Dignity, or any ^{g see the Le-}
 of them, and to maintain all Jurisdictions, Preeminences, Author^{for the King,}
 cities, justly belonging, united, or annexed to the Imperial Crown Queen, and
 of this Realm; Which all Members of the long Parl. & those now Royal Issue:
 siting ratified, not only by hundreds of printed Declarations, Remon^{Canons, 1605;}
 strances, Ordinances, but likewise by a Religious Protestant^{Can. 54.} *Vow,*
 and Solemn National League and Covenant, (publickly sworn and subscribed
 with all their bands, in the presence of God himself, and by all the well-
 affected in these three Kingdoms) but by all our ordinary pub-
 lic Liturgies, Collects, Directory Articles, Homilies, Prayers before
 Sermons, in all or most of their Families, Closet-Prayers, yea Graces
 before and after meat, wherein they constantly prayed to God,
 (according to the practise of the Saints in the Old and new Te- ^{h Terrelliani}
 staments, the Primitive Church of God, and Heathen Nations, ^{Apolo^g tu-}
 & of the Church, Parliaments of England themselves, in all Ages,) ^{feb. de Vita}
 not only for the health, life, wealth, safety, prosperity, preserva- ^{Constantini. I.}
 tion, salvation of our Kings and their Realms, but likewise of ^{4.c. 19, 20. Ca-}
 their Royal Issue and Posterity, ^{Apologia. Hist.} That there might not want a
 man of that Race to stow the Scepter of these Realms, so long as ^{Tripartita.}
 the Sun and Moon shall endure, or to the like effect. And if ^{1.5.c. 22. Atha-}
 they cannot sufficientlie satisfie your judgements, consciences, in ^{natus Apolo-}
 this particular, nor answer the precedent reasons in defence of our ^{gia ad Con-}
 hereditary Kings & Kingship, against their Utopian Republick, Then ^{tinuum}
 take up the peremptory resolution of all the Elders, and Tribes of ^{Imp. Sozomen}
 Israel, when oppressed by Samuels Sonnes ^{Eccles. Hist.} Mis Government, Council. Tom.
 turning aside after filthy lucre, and perverting Judgement, 1 Sam. 8. 1. p. 617. Tom.
 and say resolutely to them, We will have no New Common-wealth ^{2. p. 670, 737.}
 nor Unparliamentary Conventicle to rule over, oppresse, ruine us, ^{738, 739, 740.}
 Nay, But we will have a ^{71. 875, 887,} D. I. & G. (our own lawfull hereditary ^{71. 891, 925, 926,}
 King) to reign over us, that we also may be like all other ^{1022, 1044.} na-
 tions, (yea like our selves and our Ancestors in all former Ages) ^{1039. Tom. 2.}
 and that our King may judge us, and go out before us, and so put ^{p. 8. 238. Cl.}
 a speedy end to all our present & future Changes, Wars, Troubles, ^{1. E. 1. d. 17.}
 Cl. 24. E. 1. d. 10. Cl. 34. E. 1. d. 9, 16. Cl. 35. E. 1. d. 15. cl. 9 R. 2. d. 11. cl. 15 R. 2. d.
 56. cl. 16 R. 2. d. 11. cl. R. 2. d. 35.

Fears, Dangers, Oppressions, Taxes; and restore us to our pristine Peace, settlement, unitie, amitie, securitie, prosperitie, felicitie, upon the Propositions assented to by his beheaded Father in the Isle of Wight, whose Concessions the Ho: of Commons without division, after 3. daies and one whole Nights debate, (4 Dec. 1648. notwithstanding all the Armies menaces) Resolved upon the Question, to be a sufficient Ground for the House to proceed upon for the settlement of the Peace of the Kingdom: upon better terms, and greater advantages, than ever they have yet enjoyed, or can possibly expect from any New Free-State, or other New Armie Government or Governours whatsoever. The old Parliaments, Statutes of 25 H. 8. c. 22. 26 H. 8. c. 3. & 1 Eliz. c. 5. (the most impartial Judges in this case) long since resolving, *that it is, and of very right and duty ought to be the natural inclination of all good people, like most faithfull, loving, and obedient Subjects, sincerely and willingly to desire and provide for the supportation, mainteinance, and defence of the Person, Crown, Royalestate and succession of their dread Sovereign King, upon and in whom all their worldly Joy and wealth, and the surety of them all, next under God, doth principally depend;* as we have experimentally found by

^{* 2 Chron 10. 6.} all the miseries, Oppressions sustained under our late New forms of Governments and Governours, whose || little fingers have been heavier than our Kings whole loyns; and the counsels, proceedings, of our young raw Statesmen, more pernicious, exorbitant than the old ones under our Kings. Which should engage all to return to their old Kingly Government.

4ly. If they will not upon anie terms be scrued up to such a degree of Christian, or old English Resolution, as thus to expostulate with their servants, hirelings, and fellow Members, after so manie high and bloudie contestations with their lawfull Sovereign in Parliaments, and the field, when their Laws, lives, liberties, Church, Religion, Kingdom, and all earthly comforts were less endangered than now in their own judgements; Mr. Prynne shall then intreat them only to take so much courage, as over-timerous || King Jabbaphat and his cowardly people did, when three confederated forein Nations came up to invade and destroy their kingdom; and to act as they did then. First, let them appoint a publike Fast throughout the Kingdom, Citie, Countrie, and use the self-same praier as they used. *O our God, wilt thou not judge them! for we have no might against this great companie, (no nor that little Conventicle, inconsiderable handful of Armie-men & Sectaries*

^{* 2 Chron 28. 13.}
3. 12. 13. 14.

ries now combined against us) but our eies are unto thee ; Annexing to it this praier of David, Ps. 140. Deliver us O Lord from the evil man, preserve us from the violent men, which imagin mischiefe in their heart, continually are they gathered together for war. Grant not, O Lord, the desire of the wicked ; Further not their wicked devices, lest they exalt themselves, Let the mischiefe of their own lips cover them ; let them be cast into deepe pits, that they rise not up again : Let not an evil speake be established in the earth ; Let evil bunt the men of violence to their overthrow : Then pursue the Prophets advice from God unto them. Hearken ye all Judah, and ye inhabitants of Jerusalem, thus saith the Lord God, Be not afraid nor dismayed, by reason of this great multitude (much less of this small Conventicle) for the battle is not yours, but Gods. To morrow go out against them, ye shall not need to fight in this battle : only set your selves (in array against them) and stand still : (keep your ground, fear not, submir not to their power, usurpations, impositions in any kind) and the Lord will be with you ; Whereupon they rose early in the morning, and went out against them with their Priests before them, singing praises and Psalms of thanksgiving to God. And when they began to sing and praise, the Lord set ambushes against the children of Ammon Moab, and Mount-Seir, which were come against Judah, and they smote one another ; For the children of Ammon and Moab stood up against them of Mount Seir, utterly to slay and destroy them ; and when they had made an end of them, every one helped to destroy as nother. And when Judah looked upon the multitude, bold they were dead bodies fallen to the earth, and none escaped. Whereupon Jehoshaphat and his people gathered up their spoiles for 3. daies space together, they were so great ; and on the 4th day they blessed the Lord, and returned with joy to Jerusalem, (without the losse of anie one mans life, or one stroke struck by them) because the Lord fought against the enemies of Israel. Imitate but their example herein, go out only courageously against these Invaders of your Countries Rights, Liberties, Privileges, without fear or dispondencies ; Own not their incroached Parliamentarie power, Acts, Impositions, Edicts, Taxes, Excises in anie kind ; Keep fast your purse-strings, and part with no farther pay to your *Armie-Saints*, till they obediently submit to your commands, as their Masters, and acknowledge themselves to be your *mercinarie Servants*, not your soveraign new Lords, Masters : Then without any more fightings, bloudshed, danger to your persons or estates, you shall soon be- hold

hold the Mungrel multitude of *Anabaptists, Quakers, Socinians, Republicans, Vanists, Cromwellists, Jesuits, Papists*, now combined against you, divided against each other (as you see they are pretty well) and every of them will help to destroy one another, as they begin to do, and their *Wesminster* new-convened *Un-Parliamentarie Conventicle* thrust out of doors by themselves again, with greater scorn, infamie, derision, damage to them, than heretofore: as Obad. 10. 15. Ezech. 35. 15. Deut. 32. 35, 36. 41, 42. Ps. 7. 15, 16. Ps. 9. 15. Ps. 140. 11. Prov. 12. 2, 3, c. 24. 21, 22. Mich. 3. 9. to 13. Hab. 2. 12, 13. Rev. 13. 10. c. 17. 6. c. 16. 4, 5, 6. Mat. 7. 2. Judg. 1. 6, 7. may assure both you and them, compared with Gods late wonderfull providences of this kind upon all sorte of *Innovators*: So as you may sing, k *They are brought down and fallen, but we are risen and stand upright.* But if you neglect or refuse to follow this advice; beware lest through your unworthie cowardize and negligence in this kinde, you become not a speeche prey to these ravening wolvs, now likely to transforme *Chyrche Circon Savaria* 1. 14. P. *London* into another *Munster*, and *England* into a second *Germany*; as in the year 1534.

k Psal. 29. 8.

Chyrche Circon Savaria 1. 14. P. *London* into another *Munster*, and *England* into a second *Germany*; as in the year 1534.

l. 1. c. 142. *Sixtus dan Commiss.*
l. 10

n Psal. 4. 8.
Psal. 119. 45.

Mr. Prynne having thus fully, faithfully, sincerely discharged his dutie, and satisfied his own conscience; is resolved to *lie down quietly, to take his rest, and hope for the salvation of his God*; concluding with the words of St. Paul in a like case, 2 Tim. 4. 6, 7, 8. 16, 17, 18. *I am now ready to be offred, and the time of my departure is at hand. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which God the righteous Judge shall give me at that day. At my first answer no man stood by me, but all men forsook me: I pray God that it may not be laid to their charge: Notwithstanding the Lord stood by me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the Lyon, And the Lord shall deliver me from every evil work, and will preserue me to his heavenly KINGDOM; to whom bee glorie for ever and ever, Amen.*

Isay 8. 9. to 16. *Associate your selves O ye people, and ye shall be broken in pieces; gird your selves and ye shall be broken in pieces; take counsel together, and it shall come to nought; speak the word and it shall not stand: for God is with us. For the Lord speake thus to me with a strong hand, and instructed me, that I should not walk in the way of the people; saying, say not a Confederacie, to whom this people shall say*

¶ Confederacie, neither fear ye their fear, nor be afraid. But sanctifie the Lord of Hosts himself, and let him be your fear, and let him be your dread, and he shall be for a sanctuarie.

Ps. 26. 3, 4, 5. O Lord, I have walked in thy Truth; I have not sat with vain persons, neither will I goe in with dissemblers. I have hated the Congregation of evil doers, and I will not sit with the wicked.

Pro. 29. 25. The fear of man bringeth a snare, but he that putteth his trust in the Lord shall be safe.

Ps. 18. 46, 48, 50: Ps. 144. 10. The Lord liveth, and blessed be my rock, and let the God of my salvation be exalted. He delivereth me from mine enemies, yea thou liftest me up above those that rose up against me; thou hast delivered me from the violent man: Therefore will I give thanks unto thee, O Lord, among the Heathen, and sing praises unto thy name. It is he that giveth Salvation unto Kings, that delivereth David his servant from the hurtfull sword. Great deliverance giveth he unto his KING, and sheweth mercy to his anointed; To David and to his seed for evermore.

Thomas Campanella De Monarchia Hisp: c.30. Omnis haeresis cum ad Athosnum delapsa est per sapientem Prophetam in veritatis viam reducitur; habent enim haereses periodum suam ad modum Rerum publicarum; quæ à Regibus in Tyrannidem; à Tyrannide in Statim Optimatum, et inde in Oligarchiam, atque tandem in Democratiam, || & in fine cursus in statum Regium|| See Polybius Hist. lib. 6. p. 521 to 527;

*From my Studie in Lincolns
June May 18. 1659.*

William Prynne.

FINIS.



ERRATA.

Page 34. l. 15. dele it; p. 35. l. 4. *Melston*, r. *Millington*, p. 41.
l. 18. *Precopes*; p. 48. l. 10. r. 1648. p. 49. l. 38. *erecting*, r. *exciting*; p. 69. l. 16. *both*, r. *dotb*; p. 75. l. 7. *it*, r. *it*.